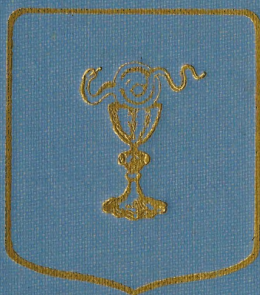


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St. John the Evangelist



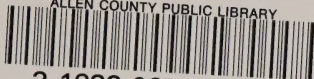
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THE CHURCH OF ST. JOHN THE EVANGELIST



THE CHURCH OF ST. JOHN THE EVANGELIST

A PARISH HISTORY

by

RUDOLF KIRK

and

CLARA MARBURG KIRK

New Brunswick, New Jersey

1961

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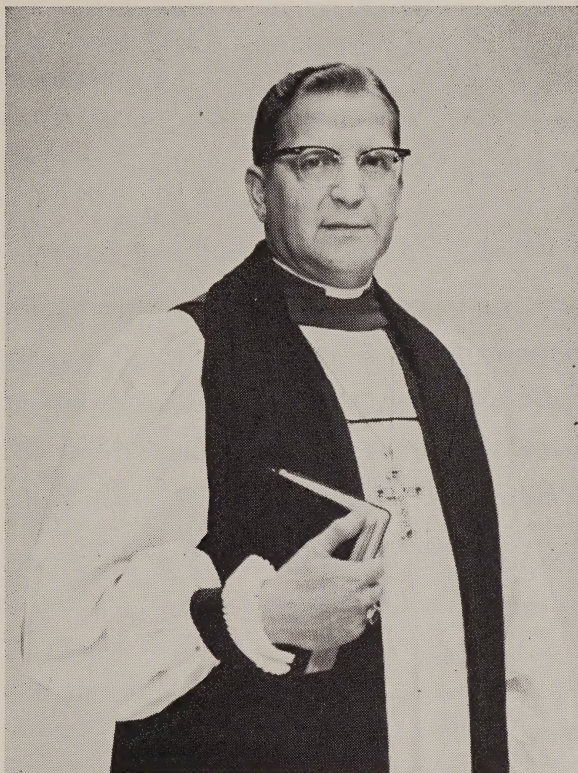
of the

Church of St. John the Evangelist

in New Brunswick,

New Jersey

Printed in the United States of America



Dedicated to
The Right Reverend
Alfred Lothian Banyard, D.D., S.T.D.
Bishop of New Jersey

“There is a point to which I would earnestly direct the attention of my Reverend Brethren of the Clergy in particular, viz.: the preparation of historical notices of the origin and history of the Parishes under their charge.” — Episcopal Address of Bishop William Henry Odenheimer, 1867, (*Journal*, p. 146).

FOREWORD

Several years ago Dr. Nelson R. Burr, a prominent layman, wrote an article entitled "Adventures in Parish History" for the *Historical Magazine of the Episcopal Church*. Having compiled a number of parish histories, Dr. Burr presented an excellent set of recommendations for those who serve as parish historians.

In reading the History of the Church of St. John the Evangelist, New Brunswick, written by Rudolf Kirk and Clara Marburg Kirk, I have been delighted to find that they have measured up nobly to the high standards set by one of the foremost scholars of our Church. Both from the standpoint of content and technique, Dr. and Mrs. Kirk have left nothing to be desired in weaving an interesting and comprehensive story of the past century. Often in a paragraph or in a single phrase they have correlated the religious and the secular, the diocesan and the parochial, the national and the local.

It is an exacting responsibility to write a parish history covering one hundred years. The research necessary in consulting parish registers, minutes of vestries, diocesan journals, letters, diaries, county records, and source material of all types, requires much time, energy and discerning judgment. I can attest to the fact that Dr. and Mrs. Kirk have performed this service effectively.

This history will not only inform and inspire the members of St. John's Parish, but it will be a cherished memento of their centennial celebration.

†ALFRED L. BANYARD

Bishop of New Jersey



Photo by F. J. Higgins

St. John the Evangelist

Lancet window in the Sanctuary. See page 91.

(St. John is holding the Gospel of St. John, on which rests his symbol.

At his feet is the eagle, associated with the Saint in the Book of

Revelations. The blue of the cover of this book

is St. John's color.)

PREFACE

Though the history of the Christian Church goes back nearly two thousand years, most of the story of the past is forgotten and lost because too few have taken the trouble to record it. Fortunately the Church of St. John the Evangelist was founded in an era when the importance of written records was appreciated. Indeed, Bishop William Henry Odenheimer, who consecrated St. John's in 1861, was fully aware of the value of parish records and, in his Episcopal Address of 1867, said:

The importance of these parochial memoranda to the complete history of the Church in the Diocese is obvious; but what seems to me to be important to note is, that unless the preparation of such historical notices be made by the Clergy of the present generation, there is danger, especially in the case of the older Parishes, that many interesting and important items will be lost.

In preparing this history of St. John's on the occasion of its 100th Anniversary, we were frequently grateful for the care of former generations who preserved the records. The Minute Books of the Vestry from the beginning, the Journals of the Diocesan Conventions, the newspapers of the City of New Brunswick, are only a few of the sources of material which were available to us.

We find that several times in his annual addresses Bishop Odenheimer returned to the subject of parish histories, as, for instance, in 1875, when he besought the rectors to collect the data and write the histories of their churches:

As I go from place to place on my visitations, I gather up many a crumb of local history, which would be well worthy of preservation, and I have thought if the Rectors, especially of those Parishes that date back to the early days of the country's history, would take the pains to gather up well authenticated facts, and put them in the hands of the Registrar for future use, they would be public benefactors.

He then suggested that the Diocese might appoint a historiographer, to "gather up the tangled threads of history, and weave them into a narrative for publication."

And while we thus turn to the past as learners, let us not forget that we too are making history, and leaving behind a

record, which will either help or hinder those that come after us.

We do not have far to go for encouragement in the recording of the events of our Parish of St. John the Evangelist. Our regret is that more records in the form of letters, journals, sermons, and newspaper accounts of our activities were not available. It was a surprise to these historians, for example, to find that though our country has experienced five wars during the last hundred years, not a single reference to war is to be found in the Minute Books of the Vestry.

Before closing this Preface, we wish to express our gratitude to those who have read our typescript. First of all, Bishop Alfred L. Banyard has not only taken the time to go through our study, but he has also most kindly written a Foreword to the History. Historiographer of the Diocese and also of the whole Protestant Episcopal Church, the Rev. Canon Walter H. Stowe has aided us in more ways than we can enumerate, and we are most grateful to him. Others who have improved our History are Mr. Sydney B. Carpenter, Warden Emeritus, Mr. Loyal T. Ives, Warden, and Mr. John W. Zimmermann, a former Warden, of St. John's. We have profited from the kind advice of Professor Richard P. McCormick, of Rutgers University, of Mrs. Jean T. Dale, and the Rev. Mr. Ralph C. Lasher, all of whom read over our manuscript and made helpful suggestions. The Rev. Fr. Raymond E. Buntaine, Rector of St. John's, has read and re-read our work and made many corrections. Mr. Hugh Boyd has graciously granted permission to quote at length from articles that have appeared in the *Daily Home News*. Miss Helen A. Stewart of the Rutgers University Press has generously advised us in designing this book. Mrs. Addison Clarke, Mrs. Charles H. Mundy, the Rev. Paul B. Miller, Rector of Grace Church, Buffalo, New York, Mr. Milton Halsey Thomas, Archivist of the Firestone Library, Princeton University, have furnished pictures of former rectors. Mr. Edgar Marburg has most kindly drawn the symbol of St. John reproduced on page 14. We are obligated to the unfailing aid extended to all students by the staff of the Rutgers University Library, especially to Mr. Donald A. Sinclair and Dr. Herbert F. Smith.

R. K.

C. M. K.

Whitsuntide, 1961
Rutgers University

In the name of the Father, and of the Son, and
of the Holy Ghost. Amen.

I, William Henry Odenheimer, Doctor in Divinity
by Divine Permission Bishop of New Jersey,
having been duly requested by the Rector, Wardens,
and Vestry of Christ Church in the City of New Brunswick,
County of Middlesex, State and Diocese of New Jersey,
to take under my spiritual and Episcopal jurisdiction
this building, and to consecrate it to the worship
of Almighty God, by the name of the Church of St. John
the Evangelist, do hereby consecrate, and by these
presently declare as consecrated, this building by
the name aforesaid separating it henceforth from all
unhallowed, ordinary, and common uses; and dedicating
it to the service of the Lord, for reading His holy Word,
for celebrating His holy Sacraments, for offering to His
glorious Majesty the sacrifice of prayer and thanksgiving,
for blessing His people in His Name, and for the performance
of all their holy offices.

And testimony whereof I have caused to be
affixed hereto my seal on this twenty-seventh
day of December, being the Feast of St. John the Evangelist,
in the year of our Lord One thousand eight hundred
and sixty-one; and in the third year of my Consecration!

New Brunswick, N. J.



W. Odenheimer
Bishop of New Jersey.

Original Charter of the Church of St. John the Evangelist, signed
by Bishop W. H. Odenheimer, December 27, 1861.



Detail from Map of New Brunswick, showing St. John's Church.

*(Taken from New Historical Atlas,
Middlesex County, New Jersey, 1876)*

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Shield and Symbol of St. John the Evangelist.

Symbol from painting of St. John by Piero di Cosimo

(The snake, which sheds its skin every year, has, from ancient times, been the symbol of renewal and regeneration. In this case, the snake in the chalice signifies renewal of the spirit through Communion.)

The Church of St. John the Evangelist

A PARISH HISTORY

Although Anglican services were held in several places in the Jerseys of the late seventeenth century, the story of the Episcopal Church in New Jersey did not begin until St. Peter's Church, Perth Amboy, received its first priest in 1698. By 1704 St. James' Church, Piscataway, a mission of St. Peter's, became the eighth parish in the Colony. In 1742 the fifteenth parish, Christ Church, New Brunswick, was founded partly as a result of the influence of George Whitefield, fiery Anglican priest who visited this country in 1740-1741. His preaching so moved the faithful Anglicans, and even the dissenters, that they straightway set about building a fine stone edifice of their own in order to establish the Church of England on a firm basis that could not be shaken by the "enthusiasm" of missionary zeal. The land on which the church was built was leased from Philip French for a period of two thousand years at an annual rental of three peppercorns. The original tower, built in 1749, remains to this day, though it no longer looks down upon the open fields and dirt roadways of the old village of Brunswick.

Christ Church was a mission of St. James', Piscataway, and was under the supervision of the missionary of the Society for the Propagation of the Gospel in Perth Amboy. From it, nearly a century and a quarter later, when the village had grown into a thriving city, sprang the Free Mission of St. John the Evangelist.

Between the time of the building of Christ Church and of St. John's, extraordinary changes had taken place in the whole community. Brunswick had become the county seat to be known henceforth as New Brunswick; Rutgers College had opened its doors; the Raritan River had been spanned by several bridges; the Trenton-New Brunswick Turnpike (Livingston Avenue) had brought increased trade; the Delaware and Raritan Canal had been completed and put into operation; several factories had been erected along the banks of this lively inland port; and the railroad had brought the community into closer contact with the outside world. All of these changes meant a great increase in population, for economic growth brought new nationality groups, at this period

mainly Irish and German, to mingle with the original English and Dutch settlers. When St. John's was erected on a pleasant slope above the river there were five times as many inhabitants of the town as there were when Christ Church was erected between the market place and the ferry near the river.

We learn from the Minutes of the Vestry of Christ Church that, as early as 1852, the suggestion was made that a new church might be built to accommodate some of the parishioners of Christ Church who were unable to find available pews for rent; for some years, however, the idea was dropped while plans for enlarging Christ Church went forward. By the autumn of 1860, the very year in which the township of New Brunswick was formed, the desirability of providing a place of worship for a separate though small congregation became pressing. The upper level of the town was chosen as a site for the new church where homes and stores were already being built in the neighborhood of the new City Hall, erected on Liberty Street in 1853. At that time Mr. Samuel V. Hoffman and Mr. Robert J. Livingston, members of the Vestry of Christ Church, offered to give one thousand dollars towards the construction of a chapel. To this gift others on the Vestry and from the congregation generously added contributions.

Land was readily available at that time in New Brunswick and desirable church sites were being bought up by many denominations in this growing city. The new Second Reformed Church, at the corner of George and Albany Streets, was dedicated in 1861, as was also the first Jewish Synagogue, which is still standing; St. Peter's Roman Catholic Church, the corner-stone of which had been laid in 1856, was completed in 1865, and the first Methodist Church at George and Liberty Streets two years thereafter; the Livingston Avenue Baptist Church was erected in 1872, and in the same year the Kirkpatrick Chapel of Rutgers College was opened. Though the Civil War began and ended during these years, and many men of New Brunswick were going off to battles south of the Potomac River, work on these churches seems to have gone forward with remarkable vigor.

At length plans for St. John's were completed, and a plot of land one hundred by one hundred feet was purchased for \$750 from Peter Conover, a well-known real estate agent and later Commissioner of Streets. The spot selected for the new chapel was

on high ground on the east side of George Street. Few houses had been built on this side of the unpaved road, once an Indian trail leading from the Raritan River to the nearby hills. Here, on October 26, 1779, less than a century before the building of St. John's, the American Patriots had fought a skirmish with "the Queen's Rangers," under the daring British leader, Colonel Simcoe. No doubt the Indians and the British were both as completely forgotten by the men and women who organized St. John's in 1860 as they are by present-day parishioners.

The planning completed, on Thanksgiving Day, November 29, 1860, the corner-stone of the Chapel was laid by the Rev. Alfred Stubbs, the Rector of Christ Church.¹ It was placed at the north-west corner of the foundation of the new building on George Street, just north of the Town Lane, now known as Commercial Avenue. A group of people gathered on this occasion, when a Bible and a Prayer Book were placed in the corner-stone. The gathering might have been larger, according to the *New Brunswick Fredonian* of December 6, 1860, had the hour not been unexpectedly changed from 3 P. M. to 12:30.² The Minutes of Christ Church state that those present "united with one voice in commending the work to the care and protection of Almighty God, the Father, the Son and the Holy Ghost, in whose name the foundation was laid." The building itself, which is the nave of the present church, was described by Dr. Stubbs in his annual report to the Diocesan Convention of 1861 as being Romanesque in style, 60 feet long, 28 feet wide, with a chancel 17 feet deep. It cost \$4,000 and took a little more than a year to complete. The plans and specifications for the new building were supplied by John G. Hall, Secretary of the New Brunswick Gas Company and a member of the Vestry of Christ Church. The carpentry work, including the chancel furniture, was undertaken by Edward B. Wright, soon to be a Vestryman of St. John's, and the masonry work by Davis Carel, both members of Christ Church.³

In a little over a year after the laying of the corner-stone of St. John's Church, the work of building was completed. The new structure was consecrated on the feast day of St. John the Evangelist, December 27, 1861, by the Right Reverend William Henry Odenheimer, Bishop of the Diocese, and named The Church of St. John the Evangelist.

The New Brunswick Daily Fredonian, December 31, 1861, gives the following account of this event:

On Friday, December 27th, the consecration of St. John's Chapel took place. Under the untiring exertions of the Rev. Dr. Stubbs, it has progressed to a beautiful completion. The Chapel is built after the model of the old church. The consecration service commenced by the procession of the clergy to the chancel, repeating the twenty-fourth Psalm. Dr. Stubbs then read the deed of donation and endowment and presented it to the Bishop, who then proceeded with the service. The sentence of consecration was read by the Rev. Mr. Van Dyck and Morning Prayer was conducted by Rev. Messrs. Otis, Stubbs, and Van Dyck. Bishop Odenheimer, assisted by Dr. Stubbs, then read the ante-Communion Service and preached a powerful and appropriate sermon from Haggai II:8 and 9. 'The silver is mine and the gold is mine, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.' He showed from the history of the Jews as well as from the example of our Lord in his anointing, the propriety and acceptableness or rather the necessity for the consecration of our best gifts of wealth and time and taste to the service of God, and explained that though Christ's presence is the great glory of any house, yet God demands we should give as the expression of our love the best we have, whether of task or efforts or possessions. After congratulating the Rector and the congregation on the beautiful result of their patient and persistent exertions, he proceeded with the Holy Communion, assisted by the clergy present, and closed the solemn and impressive service with the final prayer of the consecration ordinal.

This church, the cost of which is the offspring of the exertions and contributions of all classes in the community — the rich having given liberally and the poor having not withheld their mite — it is hoped that it may be a channel of blessing to those who shall meet to worship there, and to that part of the town in which it is placed.



LOUIS BEVIER VAN DYCK

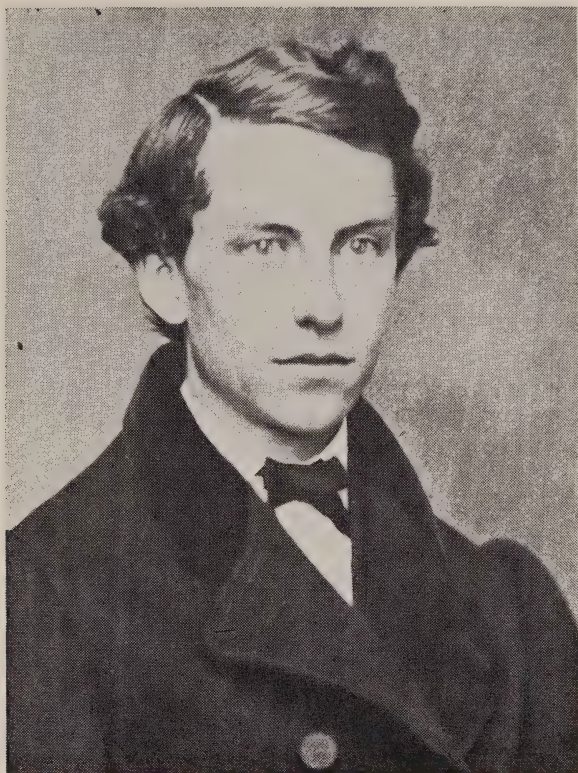
(1834-1908)

As a mission of Christ Church, St. John's at first had no rector; for the first five years of its existence, services were conducted by ministers-in-charge. The first of these, the Rev. Louis Bevier Van Dyck, was a native of Marbletown, New York, and a graduate of Rutgers (1854). Upon his graduation from the General Theological Seminary (1861), he came to St. John's as a deacon and officiated as minister from January, 1862, until the end of June, 1864, at a salary of \$400 a year (with additional offerings from the congregation of the Chapel). This sum was guaranteed by the Vestry of Christ Church, with the understanding that the

Chapel would in time become self-supporting by the voluntary offerings of its own congregation.

The women of Christ Church immediately became interested in the new enterprise, and, under the leadership of Mrs. Jacob S. Carpenter, Mrs. McRee Swift, and Mrs. J. Van Rensselaar, furnished the Chapel with carpeting, upholstery, and gas fixtures. Mrs. Frederick Schuchardt presented books for the altar and lectern. Miss Kearney, with the assistance of her family and friends, purchased a hundred prayer books; Miss Mary Croes donated a stone font; Mrs. Lytleton Kirkpatrick contributed towards the purchase of an organ; Mrs. Robert J. Livingston presented in memory of her son a "rich and beautiful set of silver for the celebration of the Holy Sacrament,"⁴ which is still in use. The furnishings of the struggling Chapel were thus completed under the direction of Mr. Van Dyck, even to the procuring and hanging of a bell. The Minutes of Christ Church, for May 18, 1863, report that the bell weighed 600 lbs. and cost \$256.

Under Mr. Van Dyck's leadership, too, the number of regular members increased. However, on June 21, 1864, Mr. Van Dyck tendered his resignation in order to accept the post of Chaplain of the Church of the Messiah, Rhinecliff, New York, and in due time he became Rector of Grace Church, Buffalo.



ALFRED BRITTON BAKER

(1836-1928)

The Rev. Alfred Britton Baker, a young man recommended by Mr. Van Dyck, was immediately engaged to serve as Minister of St. John's, at a salary of \$600 a year. A graduate of Princeton of the Class of 1861 and a man of unusual power, he officiated at St. John's after receiving his degree from General Theological Seminary. He remained with us from July, 1864, through the spring of 1866, at which time he was called to the rectorship of Trinity Church, Princeton, where he continued until his death in 1928.

Apparently, in these years St. John's considered itself reasonably prosperous, for we find that on June 2, 1863, the members of the congregation were petitioning the Vestry of Christ Church for complete separation from the parent Church and the establish-

ment of the Chapel as an independent parish of the Diocese of New Jersey. In kindly terms the Vestry of Christ Church, however, denied the request on the ground that St. John's was not yet able to support itself. But when in June, 1865, the financial affairs were reported by the Treasurer of the Vestry of Christ Church to be in "satisfactory condition," the debt of \$600 having previously been paid by generous parishioners of Christ Church, the subject of forming a separate parish was once again brought to the fore, and, on October 23, 1865, "Messrs. Carpenter and Parsons were added to the committee on the separate organization of St. John's." Jacob S. Carpenter and William G. Parsons, parishioners hitherto of Christ Church, were to serve for many years to come as Wardens of St. John's. Mr. Parsons was the first Junior Warden of St. John's serving with Mr. R. Abram S. Johnson as Senior Warden until 1870, at which time Mr. Carpenter took the position of Senior Warden, which he held until his death in 1882.

On April 23, 1866, "at the hour of four o'clock, after evening prayer," negotiations were completed with Christ Church for the establishment of St. John the Evangelist as an independent parish.⁵ The following resolution was passed by the Vestry of Christ Church: "Resolved, that the proposition made by the vestry of Christ Church, New Brunswick, that the congregation worshipping at St. John's Church of George Street be formed and constituted an independent parish church, be accepted." Two Wardens and nine Vestrymen were then duly elected.

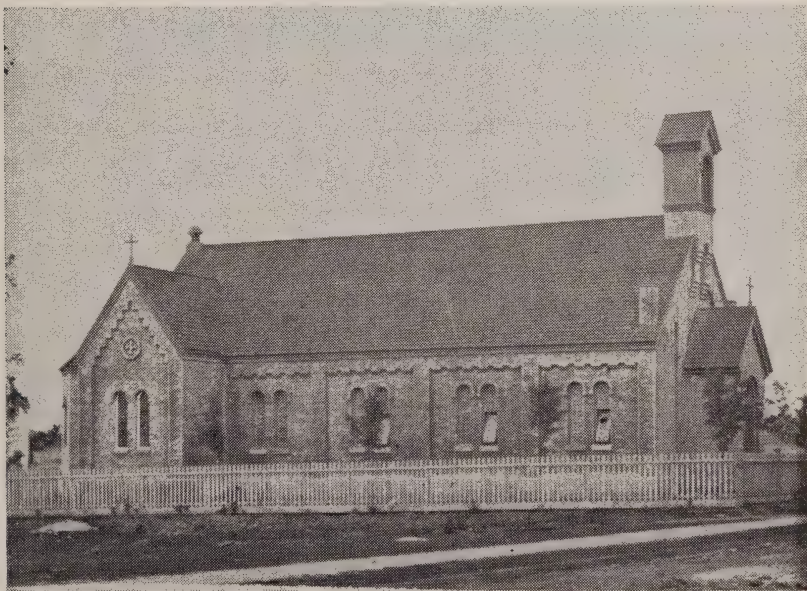
Two days later, on April 25, 1866, the Vestry of St. John's met together for the first time as a separate group. The original Vestry of St. John's was composed of business men, tradesmen, and craftsmen, as these men and their occupations are revealed in the Directories of New Brunswick for the period. R. Abram S. Johnson, expressman, and William G. Parsons, snuff manufacturer, were the Senior and Junior Wardens. The Vestrymen were John B. Buckelew, grocer; Edward B. Wright, carpenter and builder; Ferdinand S. Holcombe, clerk in the Court House and later surrogate; John L. Rutgers, auctioneer; John Belcher, wall paper manufacturer; James Crommelin, rubber cutter; Hiram A. Camp, machinist; Loyal T. Ives, machinist and later needle manufacturer; Burritt Darrow, musician, locksmith, and agent.

One of the initial acts of the newly-formed Vestry, which met on April 25, 1866, at seven-thirty P.M., was to send the following communication to Christ Church:

Resolved, that the sincere thanks of the Congregation of the Church of St. John the Evangelist be tendered to the Rector, Wardens and Vestrymen of Christ Church for their kindness and liberality towards them in the past and also, at the time of their separation as an Independent Parish Church.

The separation arrangements were finally ratified on June 29, 1866. However, the land and Church building still remained the property of Christ Church and were the cause of discussion for several years to come, for the Vestry of St. John's wished a title to the property in fee simple and were not satisfied with the proposal made by the parent Church, which, as the Vestry of St. John's agreed in its meeting of October 9, 1867, would bind the new Church by "certain restrictive clauses which in the opinion of this Vestry make it [the proposed agreement] in effect merely a perpetual lease."

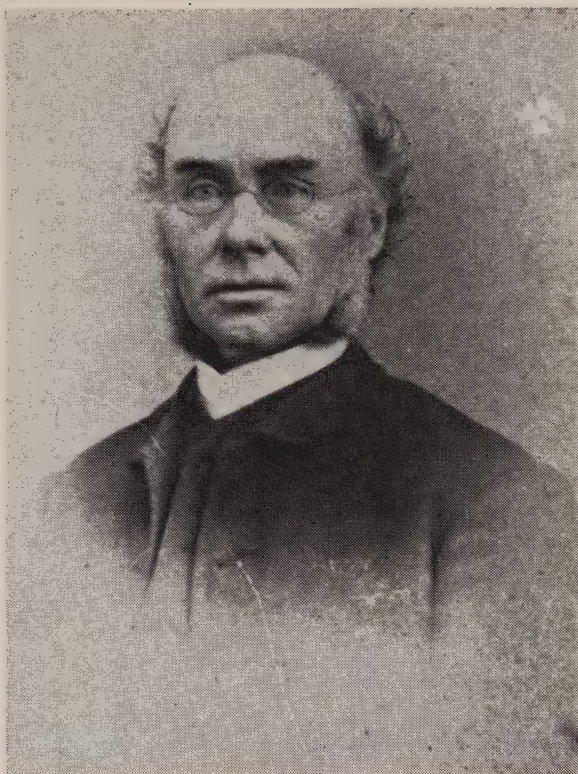
Mr. Parsons was requested "to lay this resolution before the Vestry of Christ Church and explain verbally more at large the reasons expressed for its passage." According to the Minutes of Christ Church, October 14, 1867, Mr. Parsons was not able to be



Free Mission Church of St. John the Evangelist.
(Only known photograph of the 1861 structure, which forms
the nave and chancel of the present Church.)

present. The communication from St. John's was "freely discussed in all its bearings," however, and it was resolved, "that the Vestry of Christ Church beg leave to state that their interest in the welfare of St. John's Church is undiminished, and they feel confident in its ultimate prosperity in its present location, and therefore see no reason at present to change their determination as to giving a Deed without restriction."

Five committees were appointed at the first meeting of the Vestry in an effort to launch the new Church under full sail. Perhaps the two most important of these committees were On Supply of Pulpit and On Ways and Means, Collections, etc. Though the Treasurer stated at this meeting that the expenses of the Church for fuel, light, and sexton for the past year had amounted to \$300, the Committee on Collections at the next meeting could only report that \$58 had been subscribed. The Sunday School Committee announced that sixty scholars had presented themselves already, in spite of "a great want of Teachers." The Committee on Music and the Committee on the Constitution summed up their reports in one word, "Progress."



EDWARD BRENTON BOGGS

(1820-1895)

One of the initial duties of the Vestry of St. John's was, of course, to find a rector for this "separate and independent Church according to the law and usages of The Protestant Episcopal Church in the State of New Jersey." But how to find a rector on a narrow budget was a question. The answer was that for several Sundays visiting clergymen officiated at St. John's and that the members of the Vestry, each man having already signified his willingness to support the Church, "paid into hands of Treasurer on account of subscription." At the second meeting of the Vestry, on May 16, 1866, the following resolution was boldly adopted: "That the Rev. Edward B. Boggs be called to the Rectorship of

this parish at a salary of one thousand dollars per annum.”⁶ When the Vestry convened again in June, Dr. Boggs’s letter of acceptance was read into the Minutes, and the new minister was immediately granted a vacation during the summer. On July 1, 1866, Dr. Boggs, a native of New Brunswick and former student of Rutgers, a graduate of the General Theological Seminary (1845) and in this same year a Doctor of Divinity from that institution, became the first Rector of St. John’s.

Dr. Boggs in his Parochial Report to the Bishop in 1867, summed up the growth of the new Mission in these words:

By God’s grace the new Parish has flourished. Though its position on the skirts of the town is not favorable to its present growth, still the congregation has steadily increased, and there is already felt the need of enlargement. The people show an interest and readiness to work, which must draw upon them the Divine blessing; and if persevered in and wisely directed, will lead to gratifying results.

Presumably Dr. Boggs pleased the Vestry and the congregation, for the following February a special meeting was called by the Senior Warden, “in regard to procuring a parsonage for our Rector.” Not only was Dr. Boggs in need of appropriate living quarters, but, according to the report of the Treasurer, his salary was in arrears by “about one hundred dollars.” Fortunately, a communication was received by the Vestry at that meeting from the Ladies Sewing Society announcing that they were ready to turn over to the Vestry the proceeds of a fair, which amounted to some \$400, “to be used in the purchase of a parsonage.” Though no parsonage was to be built by the Church for more than fifty years to come, at least the Ladies Sewing Society enabled the Vestry to complete the payment of Dr. Boggs’s salary and to assist him in paying his board for the next year.⁷

In spite of the financial difficulties with which the Vestry was struggling, Dr. Boggs’s salary was raised to \$1,500, when in April, 1867, he received a call to serve as agent for the Domestic Missions of the Church. At this moment of apparent affluence the sexton’s salary was also raised from \$75 to \$100 a year. Also Miss Eliza M. Wright was presented with \$20 “as a small token of appreciation of her services for the past in the choir.”

Two years after this call, however, when the Vestry were attempting to free the Church from debt in order to apply to Christ Church again for the deed of property, we find that the Vestry, on April 1, 1869, considered reducing Dr. Boggs's salary to \$1,000; they finally decided on a salary of \$1,200. No doubt this reduction was caused in part by the fact that the post-Civil War depression was giving trouble to the Vestry of Christ Church so that this board found it necessary to cut off the sum of \$400 a year that it had previously given to the support of its Chapel of St. John the Evangelist. This action was formalized on April 20, 1869.

Two months later, on June 8, 1869, the Rector tendered his resignation to the Vestry in order to take charge of the missionary work of the Diocese. The following Sunday, Dr. Boggs, in announcing his resignation to the congregation, insisted that his leaving was not prompted by pecuniary motives, nor, as he phrased it, because he believed "this Church is a failure." His very effort to "prevent mischievous rumors from getting about," however, suggests that others had questioned the financial soundness of the Church. On the other hand, on September 22, 1869, the Vestry reported that all engagements had been met and there was no longer any debt. The Rector's reasons for leaving were probably accurately stated in his address to the congregation, which was summarized and placed in the Minutes as follows:

On Sunday, June 13th, in the Church of St. John the Evangelist, the Rev. Dr. Boggs said in substance as follows:

'I think it proper, my brethren (in order to avoid misunderstanding and prevent mischievous rumors from getting about) to announce to you from this place that I propose to resign the Rectorship of this Church; and to give you now the principal reasons which induce me, after careful thought and earnest prayer for guidance, to take this step.

"The Bishop and the Board of Missions have long felt that it was time to inaugurate a new system of carrying on our missionary work to render it more effective. Also there are scattered throughout the State many Episcopalians who cannot attend the worship they love and to which they have been accustomed, because they live in places where we have no Church, and are at present unable to sustain any regular services; these persons have a claim on us; we ought to look after these "sheep of Christ that are dispersed abroad." To



Interior of Early Church.

(Before the reredos and the roodscreen were added.)

do this missionary work, inaugurate new, and also to stir up a livelier missionary spirit in the older Churches, the Board of Missions, who are elected by the Convention, at the last meeting in Burlington, and at the desire of the Bishop, requested him to appoint a clergymen to act as "General Missionary" for the Diocese; and the Bishop thought proper to appoint me for this duty, I being already the Secretary of the Board. Many of the Clergy and Laity of the Diocese have urged me to accept the position. It is one I never sought, and under all the circumstances I have felt that it was one of those Providential leadings I had no right to refuse. It is hard to break the tie which for three years has bound us together. In that period there has been no word of discord between us; nothing on my part but love for you; and I have every reason to believe the same feeling for me exists on your part. Believe me that nothing but a sense of duty has led me to resign the Rectorship.

'Two more points I would speak of to prevent mistakes.

'I do not resign because I am thereby pecuniarily benefited; I certainly am not to a sufficient extent to make up for

the absence from home, the anxieties, uncertainties and responsibilities of this new position, which is in many respects an experiment. This Church has met all its obligations to me, and I believe would be able to meet them in the future.

‘Again, I do not resign, because this Church is a failure. On the contrary, I believe that in time, with patience and continued effort, it must flourish. The work done in the past, though not of a kind to make much show or attract public attention, is sufficient to give hope for the future. We now number 90 communicants, and our congregations steadily, if slowly, increase. You must not talk or think of such a thing as letting the work here go back merely because your present Rector is about to resign. It must go on. You will, I trust, soon have my place more than supplied. “The Lord will provide.”

‘I do not propose to leave New Brunswick, but shall continue to make this my home, and until a successor is chosen, shall see that the services are kept up, and be willing to do any other duties when at home that may be required.’

Apparently Dr. Boggs continued to do outstanding work for the Church, for in his Episcopal Address of 1871, Bishop Odenheimer said:

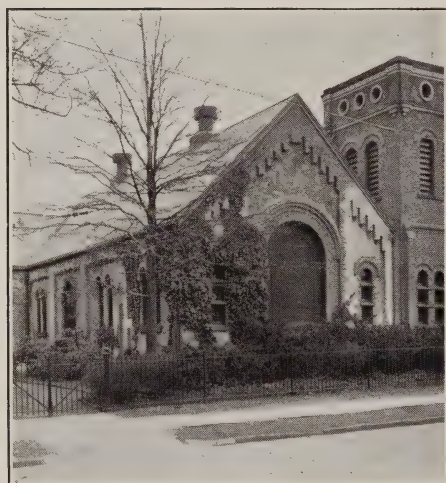
The valuable and most acceptable work of the General Missionary, the Rev. Dr. Boggs, is indispensable in my judgment to the itinerant work to which he has been appointed, and in the prosecution of which he has supplied many stations, raised a large share of the Missionary contributions, and united the respect and cooperation of all the members, Clerical and Lay, of the Diocese.

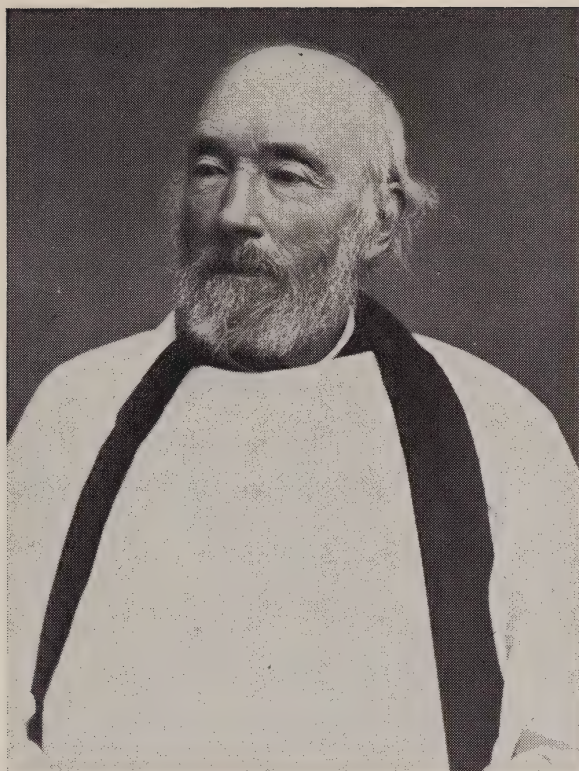
Dr. Boggs’s short rectorate had been very successful. One of the interesting incidents of his stay was his collaboration with Dr. Stubbs of Christ Church in reporting to Bishop Potter of New York that the Rev. Stephen H. Tyng, Jr., Rector of Holy Trinity Church in New York, had preached in St. James’ Methodist Church, New Brunswick. This action was against the canons of the Episcopal Church, according to which an Episcopal minister could not, without permission, preach in the pulpit of another denomination. The result was the famous trial of Mr. Tyng, before the Ecclesiasti-

cal Court of the Diocese of New York, which resulted in his defeat and the establishment of a precedent.

Dr. Boggs left the parish in August, 1869, to the “unfeigned sorrow” of the Vestry and the congregation, to accept the position of General Missionary for the Diocese of New Jersey. At the August meeting of the Vestry the following resolution was adopted concerning “our beloved Rector, the Reverend Edward B. Boggs, D.D., who has officiated to our entire satisfaction for the past three years”:

Resolved: That for his untiring exertions to promote the spiritual welfare of this parish and the good example he has set us in Godly living and every virtue that characterizes a Christian gentleman, he has our sincere thanks and best wishes for his future happiness and prosperity.





CHARLES EDWARD PHELPS

(1823-1910)

In less than three weeks after the departure of Dr. Boggs, the Rev. Charles Edward Phelps offered the prayer at the Vestry meeting of August 23, 1869. Mr. Phelps was a native of Warehouse Point, Connecticut, and a graduate of Trinity College (1845) and of the General Theological Seminary, when he came to St. John's, a man in his middle forties, suffering, as the record states, from "impaired health." The new clergyman was asked to serve as Minister-in-charge, at an annual salary of \$800.⁸

The only other business taken up at this opening Vestry meeting of Mr. Phelps's long and peaceful rectorship concerns an act of vandalism against the Church which was dealt with summarily, and, we hope, effectively. The Secretary of the Vestry was

“authorized to procure and have posted one hundred bills offering a reward of ten dollars for the arrest and conviction of the person or persons who recently broke the windows of our Church.”

At the second Vestry meeting of Mr. Phelps's regime, September 22, 1869, a letter was drafted, addressed “To the Rector, Wardens and Vestrymen of Christ Church, New Brunswick,” announcing that the Church of St. John's had been fully organized for more than three years, and, “with the assistance of a few members of Christ Church and some others non attendant,” was now out of debt. What is more, the letter continued, “We have as Minister in Charge, a Clergyman of good standing and experience . . . we beg for him your friendly and fraternal aid.” The aid sought was control of the deed to the Church property.

“We are aware,” the Vestry stated, “that it was the intention of the Vestry of Christ Church to relinquish the Church property as soon as St. John's was duly organized and self sustaining and we now feel the necessity of having it and the ability to take care of it.” The communication closed with the repeated request, “Therefore we most respectfully and earnestly (if you value our success) ask you to convey the property to us with confidence and without reservation.” This communication was duly read into the minutes of Christ Church on October 18, 1869. However, though the members present approved, no action could be taken for lack of a quorum. At the next meeting of the Vestry of Christ Church, January 17, 1870, we learn that “Mr. Parsons again read the communication from St. John's Church presented at the last meeting,” but “no action was taken in the matter.” And so the question remained unresolved for several years longer, though good will is evident on both sides.

No reply is to be found in the Minute Books of St. John's. The record indicates merely that this “Clergyman of good standing and experience” conferred with the Vestry about new stalls for horses to be built in the rear of the Church, about how to improve the music of the services, about the election of delegates to the Diocesan Convention, and how to deal with outstanding bills. So uncertain were the Vestry of 1870 either of the health of their Rector or of the finances of the Church that, in the April 26 meeting, the following resolution was passed:

Whereas — The ministrations of the Reverend Mr. Phelps have been highly acceptable to the congregation of

St. John's Church, but in consideration of the state of his health, and the feeble condition of the parish, it is inexpedient at this time to elect a rector.

Therefore Resolved — That the Reverend Mr. Phelps be most respectfully requested to continue in charge of the Parish for the period of six months at a salary of \$800 per annum, payable monthly.

At the October meeting of that same year, Mr. Phelps was respectfully requested to remain at his post, and, in 1873, his salary was increased to \$1,000. Since that was the year of an economic crash felt in large areas of the nation, one is not surprised to learn that the Rector's salary was reduced to \$800, in 1874, where it remained for the duration of his incumbency.

Mr. Phelps steadily won his way with the congregation in spite of his uncertain health and limited strength. He is remembered as a tall, thin man with a sandy-grey beard, who, like Lincoln, was always seen clad in a grey plaid shawl, held together with a large blanket-pin. Since there was no rectory for the incumbent, Mr. Phelps and his wife were seen every Sunday, driving down George Street, still a dirt road, from "Cherry Lane," their home on Clifton Avenue.

The Rector conducted both a morning and an evening service on Sundays and remained in town for his noon-day meal. The number of parishioners was sufficiently small in those days to enable the Rector to visit every parishioner once a month. "He would just be at your back door when you looked up from your washtub," one member of the Church remembers, recalling, no doubt, her mother's washtub rather than her own.

One of the most important problems facing Mr. Phelps was the maintenance of the Sunday School. At the Vestry meeting of April 26, 1870, Mr. John N. Carpender was appointed Superintendent of the Sunday School, "with the power to close the same if necessary," the cash balance at that time in the Church treasury being \$140.

Apparently the problem of the proper Christian education for the youth of the state was a concern of the whole Diocese. The Diocesan Convention of 1873 heard read aloud a "Report on Christian Education," which recommended the establishment of

Church Schools since the new Public Schools were necessarily unable to teach Christian doctrine and since religion was being more and more neglected in the home. "Where then," the writers of the Report asked, are we to look for "a Christian Education worthy of the name?" The writer replied:

Some tell us to keep clear of the week-end class-room, and rely upon the Sunday School. Do such people have any idea of what Sunday Schools usually amount to? What, secure a Christian Education in Sunday Schools! Expect to accomplish in one hour in seven days the great work of *moral training*, by young and untrained teachers irregular in attendance, and where there is no power to enforce discipline, and where much of the hour is passed in opening and closing school, idle gossip between teacher and class, keeping records, changing books and the like! It is confessed that public school children are, as a class, destitute of religious knowledge and training; and are such one hour Sunday Schools to supply the deficiency? These are generally, for educational purposes, a mere sham. The best they can do under the most favorable circumstances is to train children to be Christians on one day of the week, but cannot prevent them being Pagans on the other six.⁹

Fortunately for the Church, two unusually effective wardens were elected at this time and they continued to serve together in that capacity for the next twelve years. In spite of the difficulty in maintaining the salary of the Rector, these two wardens soon formed a committee "to ascertain at what price a pipe organ suitable for the Church could be obtained, and also to solicit subscriptions for the same." Though the balance on hand in the Church sank to \$45 in May, 1874, Mr. Phelps was again "respectfully invited to continue his ministration to this Church for another year at the same salary." However, a Committee on increasing the Collections and Subscriptions of the Church suggested that "a subscription book be kept, and the ushers or any members of the Vestry solicit subscription from new attendants," and at the next meeting of the Vestry Mr. Phelps read a statement from this Committee, "showing an increase over the previous year of \$160, which was considered very satisfactory and encouraging."

A Music Committee was immediately appointed to inquire into "what arrangement can be made for the employing of musical

assistance in the Church." This Committee announced at the December meeting of the Vestry that they had engaged two singers, one at \$100 and one at \$75 a year. The report was adopted and the Treasurer was further instructed to pay Miss Wright \$50 "for her services for the past year." Certainly, the Vestry of this period could not be accused of keeping what money it had out of circulation, in spite of the fact that the Church, like all other institutions, was still suffering from the depression of 1873.

At this same meeting of the Vestry of St. John's, on December 14, 1874, an issue arose, having to do with the paving of George Street, which proved of great importance to the Church. The following resolution makes clear both the problem and the action taken by the Vestry:

Resolved: That a committee of three be appointed by the Chair to confer with the Vestry of Christ Church, in relation to the best mode of raising what moneys will be required, for paying the street assessment about to be laid, upon this Church property, as well as for making the repairs and alterations which are now required thereon; it being the opinion of this Vestry, that no considerable amount can be raised in this parish for such purposes, so long as the title to said property remains in its present anomalous position. The Chair appointed Messrs. J. S. Carpenter, W. G. Parsons and J. N. Taylor.

The Treasurer of the Vestry noted that Christ Church was still carrying \$2,500 of insurance on St. John's.

The following letter was written on December 21st, 1874, to the Rev. Alfred Stubbs, D.D., Rector of Christ Church, enclosing a copy of the resolution passed at the last meeting of the Vestry:

Rev. Alfred Stubbs, D.D.

Dear Sir:

I enclose copy of a Resolution passed by the Vestry of this Church, which please place before the Vestry of Christ Church at its next meeting.

Hoping your Vestry will take action in the matter,

I remain

Very respectfully

J. N. CARPENDER, Sec'y.

The resolution was duly read at a meeting of the Vestry of Christ Church, February 9, 1875, and a committee was appointed to consider again the request of St. John's.

Five months later, July 14, 1875, the Committee appointed by the Vestry of St. John's to confer with Christ Church on the question of the deed to the Church property stated that the Christ Church Vestry had acted favorably on the settlement of the vexing question. The Vestry of Christ Church had not unnaturally wished assurances that the Vestry of St. John the Evangelist intended to support their trust before deeding the property to them. When, after conferences between the committees of the two Vestries, the intentions of the Vestry of St. John's had become entirely clear, the committee of Christ Church had reported back to its Vestry as follows:

April 19th, 1875

A communication recently received from the Vestry of St. John's Evangelist Church relative to their obtaining from us a clear title to said Church property, was referred to the undersigned as a special Committee. We beg leave herewith to report that we have met with a corresponding Committee from the Vestry of St. John's Evangelist Church, and find there is no intention or desire on the part of said Vestry to dispose of or divert the property referred to from its original purpose, but on the contrary we are assured said Vestry are intending to make repairs and alterations in the Church. We therefore recommend that this Vestry do at once make over to the corporation of St. John Evangelist as perfect a title to said property as we possess.

McRee Swift)
C. D. Deshler) Committee
Arthur G. Ogilby)

The report was received and adopted. Judge Cowenhoven offered the following resolution:

Resolved: that the Treasurer of Christ Church cause a deed of Conveyance of the premises known as St. John the Evangelist Church of New Brunswick to be executed by the proper officers and under the seal of this Corporation to the Rector, Wardens, and Vestrymen of said St. John the Evangelist Church.

The resolution was agreed to and adopted. The Committee "reported that the corporate authorities of said Church had executed an unconditional deed of the property in favor of this Church and that the same is now in possession of the committee." Whereupon Mr. J. S. Carpender moved the following:

Resolved: That the Vestry of the Church of St. John the Evangelist accept the said deed with a grateful acknowledgement of the assistance heretofore rendered them by Christ Church (and of the warm interest shown in their success) and with a hope for the continuance of their fraternal regard.

Resolved also that the said deed be placed upon record and that the Clerk of this Vestry do send a copy of these resolutions to the Vestry of Christ Church.

The minutes of September 22, 1875, of Christ Church confirm the transfer of the deed to St. John's.

With this final settlement of the actual ownership of the buildings and lot of St. John's, a more hopeful attitude seems to have been assumed by the other hard-working committees:

The finance committee reported progress and said that they had obtained two new subscriptions amounting to \$62 since the last meeting. Their report was accepted. The music committee reported progress and that they had received and were considering certain proposals for building a new organ for the Church which they had under consideration. Their report was accepted. The Treasurer reported that he had caused sundry necessary repairs to be put upon the Church amounting to \$315.23, for lumber and labor and \$33 for painting and calcimining the walls. Thereupon the bills were referred to the Senior Warden for audit and if found correct, the Treasurer was authorized to pay the same. It was also resolved that the Rector be added to the Committee now engaged in an effort to increase the subscriptions for the support of the Church.

The affairs of the parish went along quietly during the following years, as far as the historical records reveal. A new organ, costing \$750, was installed in the spring of 1875; in 1878, Mr. Solomon, a next-door neighbor to the Church, was forced under

threat of legal action to acknowledge that the eaves of his house projected over the Church land; in 1880 Mr. Phelps wrote in his Parochial Report, "During the past year the church has been painted, kalsomined, frescoed, in a measure re-carpeted, cushions renovated, and other internal improvements and decorations made at the expense of four or five hundred dollars." In 1881, he referred in his Report to the unrecorded generosity of the parishioners: "it is within the knowledge of the Rector that considerable sums have been sent by individual members of the Parish to the Bishop's Trust Fund, Missionary Bishops, Theological Institutions, etc., besides those included in the above report."

But in all these years money was hard to raise, and the Vestry books frequently speak of special efforts being necessary to pay for repairs and, almost every year, to complete the annual salary of Mr. Phelps. At one meeting the special "Committee on raising additional funds" reported "no progress." Even when, on May 5, 1880, Mr. Phelps was unanimously elected Rector, his salary of \$800 was continued unchanged. Concern for the low salaries throughout the Diocese was expressed by the Bishop in his Episcopal Address of 1877:

In a few instances, indeed, the salaries of Rectors have been diminished, on the plea of hard times, and thus the blow falls where there is the least ability to bear it, and in one or two instances, I know, hardship and stern self-denial have been the result. At best, the salaries of the clergy in this Diocese are very small. The average would fall a good deal below \$1,000. I can count on my fingers those that pay \$1,500 and upward. And when the scanty income is diminished, or not paid, it means either debt or suffering for the clergyman and his family.¹⁰

Apparently, the salaries of the clergy did not improve, for twenty-three years later (1900) we hear Bishop Scarborough echoing Bishop Odenheimer's words on the subject. "The small salaries of many of the Clergy is often a source of great anxiety to me," he wrote. Many parishes paid \$500 or \$600 and are often in arrears: the Bishop wished it were possible to guarantee every Priest \$1,000 a year.¹¹

Mr. Phelps's letter of acceptance indicates the charming character of this clergyman, now advancing through his fifties, and still willing to assume "the pleasant bonds" of his difficult task, at such a low salary. He wrote the Vestry:

I have received with much gratification your official notification of my election to the Rectorship of St. John the Evangelist. Please present to the Gentlemen of the Vestry my acknowledgment and acceptance of the same. I would also acknowledge with much gratitude the special effort which must have been made in paying up all arrearages of salary. Trusting that God will give me grace to discharge my duty in my office and that the pleasant bond thus strengthened may never be broken, save by those events which human power or wishes can never avert, I am respectfully yours,

C. E. Phelps.

Two years after Mr. Phelps was made Rector, on September 22, 1882, the parish lost its Senior Warden, Jacob S. Carpender, after twelve years of untiring service to the Church. Though he had only taken his place as Senior Warden in 1870, Mr. Carpender, a former parishioner of Christ Church, had aided the new project in every way since its inception. A successful merchant and member of the New York Stock Exchange, Mr. Carpender was not only generous but also experienced in financial matters. The Resolution adopted by the Vestry at his death is a true expression of the debt the Parish owed this extraordinary leader:

Whereas in the death of Mr. Jacob S. Carpender, Senior Warden of this Parish, a great loss has been sustained, and this Vestry desires to put upon record an expression of their esteem for his character and of their appreciation of the benefactions conferred upon this Parish and the Church at large it is resolved that to the unflagging interest, generosity, and care always manifested by Mr. Carpender since its organization this Church is more indebted for its prosperity than to those of any other single individual; and the members of this Vestry will ever keep in mind the high Christian character which has actuated Mr. Carpender in all the relations of life.



Jacob S. Carpender Window, 1886.
(Showing the William G. Parsons Baptismal Font.)

Mr. Carpender's good works lived after him, for in his will he left the church \$1,000 to form the nucleus of a sum to be raised for the building of a much-needed Sunday School room. The Church building still consisted largely of what is now the nave of the Church. Fortunately, Mr. William G. Parsons, who had been Junior Warden from the time of the beginning of the Church, now became Senior Warden. During three years, the campaigning for building funds proceeded until, in September, 1885, the final plans for the extensive additions to the Church were adopted, and on September 19, 1885, "Excavation for the enlargement of St. John the Evangelist's Church, on George street, began this morning."¹² Two months later Mr. Parsons died, to the sorrow of all who knew him for his generosity and his conscientious devotion to the Church. Mr. Parsons had come to this country with his family from Ireland. His father was very successful in the grocery business; the son was at one time owner of the limekiln below George Street and in 1846 became proprietor of the snuff mills at Brookford.

The plans adopted by the Vestry included the Church tower, the transept, and the Sunday School room. At a cost of \$1,000, Mr. Phelps, on July 10, 1884, presented a strip of land 20 feet in width on the north side of the Church to be used as a driveway, thus freeing the south side of the lot for the addition.¹³ At this time, too, the children of Jacob S. Carpender announced a gift to the Church of a memorial window depicting Christ blessing the children, to be erected in the space previously occupied by the entrance to the church. The new entrance was removed to the tower and opened into the church yard, as it does today.

A year before building began on the Church tower and Parish room, the City of New Brunswick celebrated the Centennial of its third city charter with unblushing civic pride. St. John's was represented on the Public Meeting Committee by one of its vestrymen, John N. Carpender, son of Jacob S. Carpender. On this "Day of Days," as it was called in *The Fredonian* of September 2, 1884, Chairman Robert L. Hoagland made a public address in which he asked his 300 listeners assembled at the official dinner to be on the lookout for "a venerable person, old Mr. Fogy," who might chance to fall against them. "As soon as you brace him he will commence to talk disparagingly of a city that in one respect is like Zion — beautiful for situation." Mr. Hoagland recommended that

old Mr. Fogy be informed that taxes of New Brunswick are low, the schools excellent. He said further:

Our City is healthful, no epidemics visiting us. Tell Old Fogy that we are a moral people; tell him that those who work for bread are contented, and strikes are unknown; tell him that our homes scattered all about are happy ones; tell him that the church spires rear heavenward; tell him that more houses and churches are building and have been built than he has seen in ten years of his existence; tell him our natural drainage is perfect, and that the water supply is abundant, pure and wholesome; tell him that you have seen evidences of our prosperity, and tell him — tell him that he lies.

St. John's, in rearing its new tower heavenward, was once again moving forward in step with the general prosperity of the community, then numbering approximately 20,000 inhabitants. The Rev. Mr. Phelps, we learn, was invited to the Centennial dinner described above, but was unable to attend; we may be sure, however, that he was aware of the stir of the city on this momentous day when all the church bells of the town (St. John's among them) began to ring together at five o'clock in the morning, and continued to ring for half an hour, while guns were fired, and boat whistles sounded.

The next two years, while the improvements were being made, were a time of busy activity in the life of St. John's. Since the Church would not be available for religious services while building was in progress, accommodations were secured in the Carroll Street House, on September 29, 1885, and at another time in the lecture room of the First Presbyterian Church. Christ Church lent the use of its hall for a parish meeting. When the renovation was completed, the total cost ran to \$10,610, to which we must add \$42 for illuminating the Church and the Sunday School room for a year and \$850 for a new "Vocalion." For the first time in its history, the Church assumed a debt in order to pay for these necessary alterations.

Difficult as church financing was then — as it is now also — the Church finally achieved its present architectural form in 1886, an impressive accomplishment for the struggling Chapel of a

quarter of a century earlier. In that same year tracks were laid on George Street for the new horse-drawn buses, which deposited parishioners at the very door of the Church.

The first twenty-five years of the history of the Church had come to a close; at the opening of the second, St. John's found itself on a stronger foundation, in spite of the fact that it now carried a debt.



The Church and Parish House, 1887.

As Bishop Scarborough remarked in his Episcopal Address of 1886, "St. John the Evangelist, New Brunswick, has greatly enlarged its borders, nearly doubling its size, and at the same time increasing the usefulness of the parish."¹⁴

The re-opening of the Church was commented upon by the Bishop in his Episcopal Address of 1887:

On the 29th of May, St. John the Evangelist, New Brunswick, was re-opened, and the congregation after an absence of many months from the sacred edifice, repeated the Psalmist's words with added emphasis, 'I was glad when they said unto me, we will go into the house of the Lord.' Beside the tower and transept, there is a large Sunday School room, shut off from the Church by folding doors, and easily made a part of the main building when needed. The whole group-

ing is artistic in the extreme. There is a very beautiful memorial window, erected to the memory of Jacob S. Carpenter, and an elegant marble font and accompanying tablet to the memory of William G. Parsons, both long-time wardens of the Parish. Electric lights are introduced, the first used in any Church of the Diocese. The Reverend Dr. Boggs and the Reverend Alfred B. Baker, both former Rectors, were present to share in the joys of the day.

Bishop Scarborough's Address was followed by a visit, which was reported in long articles in the *Daily Home News*, the *New Brunswick Times*, and the *Daily Fredonian* of June 6. The *Fredonian* described "the picturesque edifice. . . well filled with worshippers and spectators. The chapel, font and window recesses were bright with flowers, tastefully arranged in baskets and bouquets."

The Times reported:

Yesterday was a great day for the Church of St. John the Evangelist. Not only did twelve new members take communion for the first time, not only was the church for the first time the scene of an apostolic ordination, but one of the new ministers ordained was a member of the parish, the first one to take on holy orders — and more than that, the son of the rector, the Rev. C. E. Phelps, who himself preached the charge to the candidates. The ceremony of ordination to the diaconate is a very beautiful and solemn one. It was performed yesterday in the presence of a large congregation that filled every foot of space in the church edifice. The Church had been tastefully decorated with flowers for the occasion by the ladies' guild, and the choir sang special music, with Mr. Hill and Miss Skewis as soloists.

A similar atmosphere of prosperity was felt by the city as a whole in the 1880's, for, though New Brunswick as an inland port was declining, its importance as an industrial center was rising. In 1886, Johnson and Johnson opened its factory on the river front and brought to the city a vast increase in population, predominantly Hungarian in origin. Other industries soon recognized the advantages of New Brunswick as an industrial center, and new groups of workers from Central Europe, Russia, Italy, and other lands, began at this time to give the city the cosmopolitan atmosphere it has today.

In spite of all these changes, we must not assume that the finances of the Church were on a firm basis. We learn that on May 1, 1888, Mr. Phelps's salary "now and for some time past . . . has been reduced to \$800 per annum." For the Church, as well as the nation, found itself caught in a period of great industrial expansion, together with poverty and suffering which were to lead to the depression of 1893. More concern was felt on the part of our Bishop for the colored population of the Diocese. He said, in his Address to the Convention of 1890:

Why should we leave the colored people to the care of other Christian bodies? Liturgical worship and a well-ordered ritual are just suited to their temperament. And why should we send our money to the South to build churches and chapels when we have the same work at our own doors, and are leaving it undone? . . . We can solve the race problem very glibly for South Carolina and Georgia. Can we solve it for New Jersey? It may be said that in the Church of Christ there should be no distinction of race or color; that all should meet together and be one in the assembly of God's people, as well as one in hope and doctrine.¹⁵

No such serious social problems, however, were in the minds of most of the people who filled the Church of that pre-depression era.

Having brought the story of St. John's to this point in its history, we shall now pause for a leisurely visit to the Church on a Sunday morning in July, 1891. In the cheerful company of a debonair reporter from *The Home News*, we enter that half-open church door and stroll around the recently completed edifice, examining the memorials to the individuals who contributed so much to the growth of the Church. Without lingering too long on the memorials, we may settle into one of the rear pews with the *Home News* reporter, our attention equally divided between a quietly uttered sermon by Mr. Phelps and the gayly-tinted gowns of the young ladies. Since every word of the article, which appeared August 1, 1891, is valuable to the reader of today, we have reproduced it in full, captions included.



ST. JOHN, EVANGELIST
THE HOME, SWEET HOME CHURCH
WHICH BEARS HIS NAME.

*Where your money is there
will your heart be also*

This building, with its Norman style of architecture, and with its doors ajar for Sabbath duty, stood in restful waiting on the 9th Sunday after Trinity, as the bell called in the worshippers.

As the stranger faced the temple with its broad carriage way on either side, and its shed at the rear for the protection of old Dobbin it may be, or perchance for some gallant steed of nobler blood, there came to his mind an old grange precept, 'A good patron is merciful to his beast.' The general expression of the grounds, (for even a grass plot has a language of its own), bespeaks an all day's meeting. The accommodation for the horse, the row of trees, of social look, the right wing of the building or Sunday School room, which the all-day old timer would use for lunch purposes in case of rain, so convenient and good, lead one into a comparison of the all day meeting of the oldest inhabitants, with the all day modern services.

In our grandfather's time, the meeting house was too far distant to admit of more than one service per day, unless 'our folks' stayed right there, so the lunch basket was well looked after, a pillow or two were taken along for the olive buds, and other preparations were made to 'sit it through.'

These long summer Sundays were well-springs of joy to the young men and maidens coy who by reason of father's struggle for a homestead had few opportunities for meeting socially. To-day, our intense civilization almost takes away the breath of those who would be punctual. Morning services, then hurry home, eat a hasty meal, go back in the afternoon to Sabbath School or something, hurry again, get an early tea, off again, and all the while working in nervous haste; this is the modern way. And yet when one of the oldest patriarchs ventures to recall some of the good, bye-gone times, our over-worked specimens of to-day say it's all a mistake, a trick of the memory, the old times were not good. But to return to the interior of the church of St. John. It might well be called a hall of memorials and niches, a niche within a niche; having ceilings strengthened by slender, dark, arched ribs. The main body of the church is the original chapel sent out and mothered by Christ Church. It continued a mission of that church until 1866, when it became a parish. While a mission, it was in charge of Mr. Van Dyck, now in Buffalo, and Mr. Baker, at present in Princeton. Rev. Dr. Boggs was rector for three years.

The need of more room, and particularly of a Sabbath School room, was felt long before the additions were made; and it may be truthfully said, that after the long waiting, they were rewarded by as delightful a school room as can be desired. When within it, it seems not a part of another building, a 'lean to,' but an independent edifice. The ceiling is of Georgia Pine. Upon the platform stands the old font, relic from the chapel.

SOME OF THE MEMORIALS

We find a memorial of exquisite design to Jacob S. Carpenter, Born Aug. 15th, 1805. Died Sept. 22, 1882. Also one of John Neilson Taylor, Born July 24, 1805. Died Sept. 6th, 1878, and of Anna I. Taylor, Born Sept. 24th, 1805. Died Jan. 31st, 1889.

The collection plates and credence table are memorials of Mrs. Spader. The plates bear the words 'To do good and to distribute forget not,' and the monogram in the centre, grouping the letters I.H.S. tells us that in this is safety. Then our soul cries out, Yes, verily! to distribute is the safe course for man; the sin of hoarding bears its own mark upon the forehead in weary lines of corroding care.

The philosopher, who, upon seeing a lad form a cup of his hand, and dip with it from the stream, and who forthwith cast from him the cup he had hitherto carried, compassed one of the great secrets of mortal happiness.

The font is the memorial of Mr. William G. Parsons, senior warden at the time of his death. It bears the words, 'One Lord, one baptism.'

The vestry room is home-like in its appointments, and contains the engravings of Bishop Wm. White, D.D., late Bishop of the Protestant Episcopal church of Pennsylvania, and Bishop Odenheimer, of the diocese of New Jersey.

THE SERVICE

We open the prayer book to follow the reading and our attention is arrested in the preface by these words: 'It is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship, different forms and usages may without offence be allowed, provided the substance of the Faith is kept entire.' Such liberal and soothing sentiment, lifts the mist from the lines of a rising authoress, 'Creeds are so thick along the way, their boughs hide God, I cannot Pray.' The Assistant lay reader of the morning was Charles Kiske, of St. Stephen's College, Annandale, New York.

The Rector, Rev. Dr. C. E. Phelps, whose ministry in this church covers a period of 22 years, read the ten commandments in a voice of slow and solemn impressiveness, such as is rarely heard in a rehearsal of the pentateuch [*sic*]. It was not hurried. Each command fell with force and warning upon the listener. And those of us who go our way, breaking the law afresh, after the distinct 'Thou shalt not,' of the morning, must some day face a bitter destiny.

We noticed a little child deep in her devotions, reading her prayer book upside down. Never mind, little one, many

an older pilgrim plods on blindly, yet his faith will surely bridge the darkness.

The text was found in Esther 4th chapter, part of the 16th verse. 'Full of historic instructions,' said the rector, 'is the book of Esther. Joseph, Daniel and Esther were each specially favored of the sovereigns among whom they dwelt; and each showed the power of faith, though in danger of their lives. Esther well knew the risk she ran, but fortified by a prayer to God, she went forward.' The speaker then made a general application of the narrative. It was against the law of the Medes and Persians to enter into the presence of their sovereigns, but there is no barrier between God and his people, save sin, and that has been provided for. 'Christ is not to do all the work,' said he, 'neither is he to say all the prayers, though he be mediator, and it must not beget indolence in us. Esther showed bravery, courage, self-sacrifice and humility. All who practice their religion must be brave. The young particularly are subject to the sneers of their companions, but like Esther they must be brave. She was a type of all those who have laid down their lives for others, for although she was the king's favorite, which was shown in the fact of the sceptre being held out immediately to her, even though she had broken the law, still she incurred personal risk.'

SABBATH PARAPHERNALIA

It might seem irreverent to a church article to notice such material things as dress, but it was there, the dress at church we mean, and the spirit saith, 'write.' The summer woman was there, and so were her fan and parasol, no two alike. Does a fan express the individuality of the wearer thereof? Does a parasol?

Some of the most demure maidens carried very vivacious sunshades, while the sprightly lass oftentimes chose a fan of palm and a parasol of Quaker simplicity. Nothing short of an acute-minded reader can fathom the present generation. We leave the solution of the query to the specialist. Fashions in prayer books? Decidedly so. The round-cornered, soft-backed book is the most popular. No more dog-eared edges, no longer infinitesimal type. Church etiquette forbids the offering to

another of a hymnal, or any book, the type of which wrings bitter tears from the reader.

Light-colored clothing for man's attire is perfectly appropriate for church during the heated term. Providence does not approve of unnecessary suffering; and during the long fall and winter to come, black will have abundant opportunity to ventilate itself.

THE CHOIR

The quartette took their places with easy grace, and from the perfect serenity which pervaded their quarter, it was evident that there would be simple scoring, that is, light work for that morning. As a storm is preceded by atmospheric agitation, so a solo, duet or a telling production is usually preluded by a slight preparation, and comparing of notes between the organist and the principals, or by a common interest of the members in each other, or in the one who is to hold forth. We therefore canvassed the choir now and then for the usual signs, but the four singers were at sweet peace with the world, and the organist faced the task manfully alone. But let us remember it is July, and if the human song birds expend themselves now, they will, like the feathered tribe, have no notes reserved for bleak December.

When the reporter from *The Home News* attended the service in July, 1891, Mr. Phelps was sixty-eight; he had come to the parish of St. John the Evangelist as a man in his middle forties, suffering, according to the record, from "impaired health." As the decades of his rectorship passed, his health seems to have improved to such an extent that the sermons of this quiet, lovable man were frequently reported by the New Brunswick newspapers as "excellent."¹⁶ The Church, during Mr. Phelps's regime, however, was never free from serious financial problems, especially during the depression of the 1890's. We find, for example, in the Vestry minutes of October 9, 1894, that the Treasurer had to report that the Church was behind in paying both the Rector's salary and the coal bill. We also find, in the minutes of this meeting, that the sexton was paid \$150 a year, "surplice washing and help in annual cleaning the only extras." In the hope of improving the Church's financial standing, a modern method of systematizing its resources was introduced, January 1, 1895, when the envelope system of

collections was adopted. At this same time the Vestry decided not to accept a pledge of less than five cents a week.

In spite of these financial difficulties, Mr. Phelps contrived, in 1896, to install a new organ, at a cost of \$2,200 which was played for the first time on Easter Day of that year.¹⁷ In this same year, however, when he was well along in his seventies, having served the Church for twenty-seven years, Mr. Phelps, on May 11, 1897, expressed the need for an assistant. The next Easter he retired and his retirement was thus reported in the *Diocesan Journal*: "On Easter Day, 1898, the Rev. Charles E. Phelps, after a rectorship of over twenty-eight years, resigned and became Rector Emeritus, the Rev. W. Dutton Dale assuming the duties of Rector of the parish."¹⁸

Even after his retirement he continued to serve the parish as Rector Emeritus. The Bishop made the following brief statement on his activity: "The Rector Emeritus reports that besides assisting the Rector at one service on Sunday and occasionally on week-days, he has officiated nearly every Sunday in neighborhood parishes, especially once a week, preaching and administering Holy Communion at St. James', Piscataway, and Holy Innocents', Dunellen."¹⁹ Moreover, in 1899, he was elected to the Vestry. The Rev. Mr. Phelps's devotion to St. John's is further illustrated by the fact that some years before his death he gave to the Church a fifth of an inheritance he had received. Some of the older parishioners still remember how this much-loved Rector Emeritus, as an aged man, was carried into the Church on Sundays and placed in the Bishop's chair.



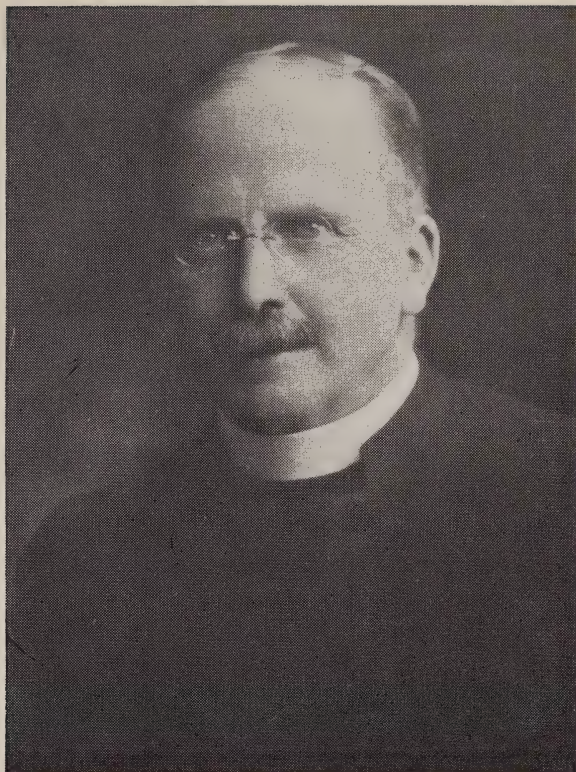
Sketch of the Church drawn by Clement W. Fairweather
for *New Brunswick Sunday Times*, December 31, 1944.

It is interesting to note that after his retirement from the active work of St. John's, Mr. Phelps found time to publish a pleasant little booklet entitled *Poems* (1899). Most of the verses in this brochure are occasional and topographical in the manner of the eighteenth century, an example of which is "Brunswick upon Raritan."

O Brunswick! undisputed queen
Of Raritania flood and sheen,
Long may thy domes in brilliance gleam
Above the shining Raritan.

Mr. Phelps died on January 23, 1910, having served St. John's for a full forty years with quiet devotion. Bishop Scarborough, in his Episcopal Address of that year, spoke of the Rector Emeritus in the following terms:

Mr. Phelps had reached a good old age, having served for forty years in the Diocese, and second on the roll of those canonically resident in it. He was the oldest living graduate of the General Theological Seminary, and very near the head of the roll in his college. He was the Rector Emeritus of the Parish he had served so long and faithfully as Rector, St. John the Evangelist's.



WILLIAM DUTTON DALE

(1860-1952)

The Vestry took ample time to seek out an assistant for Mr. Phelps, and finally selected the Rev. W. Dutton Dale, a young man not yet ordained to the priesthood. Born in England in 1860, he trained for the Congregational ministry at University College, Sheffield, and the United Theological College of Bradford, England. He came to this country to study at Bowdoin College, Maine, but, as he continued his studies during the next ten years, his thoughts turned to the Episcopal Church, to which he was devoted for the remainder of his life.

Mr. Dale assumed his duties as Curate, January 1, 1897, at an annual salary of \$720, and immediately thereafter Mr. Phelps withdrew all claims to his salary from November 1, 1896. This made it easier to ask Mr. Dale to serve as Minister-in-charge, for

he had been ordained on December 18, 1897, and was able to fulfill the duties of a priest. Shortly after his ordination, he was elected Rector on the retirement of Mr. Phelps, Easter Day, 1898.

Mr. Dale, a sandy-haired, blue-eyed Britisher, with Low-church inclinations, is affectionately remembered by one of our parishioners today as a plain-dealing man who, "when he said 'Yes,' meant it, and when he said 'No,' meant that too." The same elder member of the Church, who was in those days not an Episcopalian, recalls that he escorted his girl to the Church door several Sundays, waiting for her until the service should be over in order "to walk her home." At last, one cold winter Sunday morning, Mr. Dale asked abruptly, "Why don't you step inside?" He did so and he has been coming to our Church ever since. In later years, when Mr. Pettit was Rector, Mr. Dale would come to St. John's as a supply priest. He was so "Low-church" that he would blow out the altar candles with a puff of breath if the snuffers were not handy. Nor was it beyond him to pause in the midst of a sermon until a group of giggling girls should regain their composure. When the retired Church School teacher who remembered one such incident was asked whether she might possibly have been among those little girls, she admitted that she was, and added that she had been properly scolded by Mr. Dale after the service. This same member of our Church remembers, too, the privilege of being in Mrs. Dale's Sunday School class and tells how her teacher used to insist that each child should fill her Lenten box with money the class actually earned from Church sales.

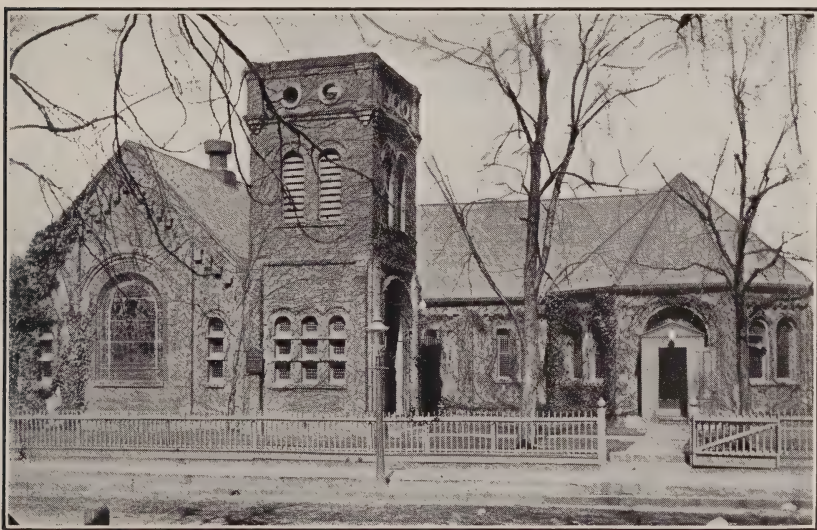
Every Sunday morning Mr. and Mrs. Dale and their two children were seen walking up George Street from their home on Paterson Street, carrying the silver Communion service between them. Besides their New Brunswick home, the Dales also owned a cottage at Bay Head to which ill or tired parishioners were frequently transported in the miraculous new vehicle the Dales acquired early in the century — a motor car.

The incumbency of Mr. Dale was marked by steady progress. In the first year of his rectorship a flag-stone sidewalk was laid in front of the Church property and gas was installed in the Vestry Room. Two years afterwards a hardwood floor and carpeting were ordered for the Church. In 1901 the Rector's salary was raised to \$1,200. Six years later his salary had reached \$1,500, where it remained. If the reader considers these expenditures signs of reck-

less church-financing, he might pause over the entry in the Vestry Book for April 10, 1901, which states: "It was moved that we place new pews in the Church," and, further, that an amendment was offered "that we put in new pews as soon as we can pay for them." In 1904, it was "the sense of the Vestry" that we should have a vested Choir, "provided that it can be done without incurring further expense." In the minutes of the next meeting of the Vestry, Mrs. Fick was thanked for having supplied the choir with appropriate vestments. In the minutes of another meeting of the Vestry we read that when the Rector wished "to place a water tap and basin in the Vestry Room," the Vestry voted its approval, with the added phrase, "the Rector assuming the expense."

The rectorship of Mr. Dale seems to have been a most happy one, both from the point of view of the boys, for whom he organized a basketball team, and from that of their elders, who appreciated his sermons. Asked what kind of sermons he preached, one parishioner replied, "Well, he used to begin by winding up his gold watch and placing it on the pulpit-desk; then he preached a good, sensible sermon for exactly twenty minutes."

When, in the spring of 1909, on March 31, Mr. Dale was called away to take up the post of Rector of St. George's-by-the-Sea, Rumson, New Jersey, he left St. John's with the regrets and good



St. John's in the Early Twentieth Century.
(Note gas street lamp.)

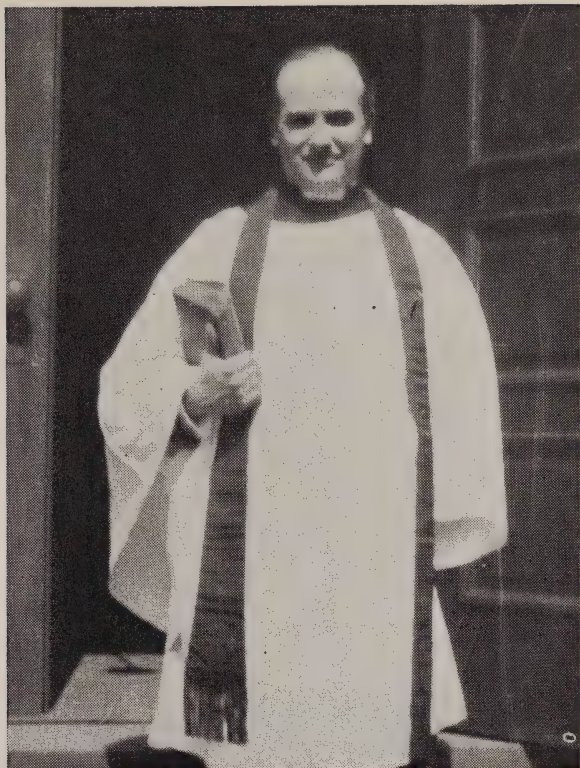
wishes of the whole congregation. Though Mr. Dale held his rectorship at St. George's for twenty years, it is significant of his love for St. John's that, by his own request, he was buried from our Church.

No doubt the dream of every clergyman is that, during his incumbency, the number of communicants should increase and the church indebtedness should decrease. A study of the Church Statistics, in the Appendix of this book, shows that this is exactly what happened during Mr. Dale's regime, 1898 to 1909. We must not overlook the fact, however, that the strength of the Episcopal Church of New Jersey was marked by a general improvement, at the turn of the century, in spite of the depression of the early '90's. Bishop Scarborough, in his Episcopal Address of 1900, commented on the effect on the Church of the business upturn:

The wonderful revival of business, and the financial prosperity of the country were emphasized in the large Easter offerings made in nearly all our churches. Parish debts have been wiped out, or greatly reduced, and missions at home and abroad received a portion, if not their due share, of the generous gifts laid upon God's altar.

In a Pastoral Letter to the Clergy and Laity of New Jersey, delivered by Bishop Scarborough on the completion of twenty-five years of service, these improved conditions in the Diocese are commented upon as follows:

I found eighty-nine clergymen canonically resident when I came to you. I reported one hundred and twenty at the Convention in May last. There were but 6,445 communicants in 1875, and now there are 17,202. In 1874 the entire State of New Jersey, which was then one Diocese, had one hundred and forty-four clergymen and 12,116 communicants so that this southern half of the State has one-fifth more communicants now than the entire State reported twenty-five years ago. The total offerings for all purposes have grown from \$207,871 to \$286,000, and various funds held by the Diocese have multiplied, by the gifts of the faithful, till they are larger than they were before they were cut in half by the division of the Diocese.²⁰



EDWARD WHEELER HALL

(1881-1922)

In May, 1909, the Rev. Edward Wheeler Hall, a graduate of Hobart College (1902) and of the General Theological Seminary (1905), was called from the Church of St. Bernard's, Bernardsville, New Jersey, to become Rector of St. John's; he assumed his duties in July of that year. Under his leadership many activities were introduced into the parish. We find, for example, that he formed a Church Council as a means of managing the now multiplying Church organizations that he encouraged. Mr. Hall was active in the Boy Scout work of New Brunswick and established a troop at the Church, for which he laid out a basketball court in the Sunday School Room. He frequently took groups of boys camping at the seashore and more than one of our parishioners can remember

Mr. Hall bicycling up and down George Street with the Scouts. Mr. Hall's influence extended beyond his own Church; in collaboration with Christ Church, he started an Episcopal Sunday School class in Highland Park in 1912, before there was any Episcopal Church in that area.

During Mr. Hall's regime several alterations were effected in the Church property, which are important to us today. In 1909 additional rooms were built in the rear of the Parish House, at a cost of \$3,000. In 1910 the horse-shed was repaired, perhaps for the last time before it was demolished. Within the Church, gas fixtures over the pulpit and the lectern were replaced by electric lights. Steam heat was introduced in 1914, and in 1915 an iron fence was placed along the front of the Church lot, just as we see it today. A year or two later small pieces of land were bought at the rear of the Church on Abeel Street, and again, the land area of the Church was enlarged by the purchase of a small strip of property on the north side of the Church. In 1921 an electric blower for the organ was voted by the Vestry to replace the obsolete water-powered engine that for years had served as an unreliable substitute



Bishop Scarborough and the Rev. Mr. Hall with the Choir.

for the boy who formerly hand-pumped the bellows of the old organ. It is interesting to read, in the minutes of the Vestry of January 19, 1921, that "The project of the erecting of a Parish Hall in the rear of the Church was taken up."

Mr. Hall kept good financial accounts of all his expenditures. So successful was his financing that the debt for the additional rooms was paid off in 1915 and an endowment started. He improved the Church records in general and was the first Rector to attempt a history of St. John's Church, which is now one of our important sources of information. It is perhaps worth recording that women in our church were allowed to vote for the first time in an Annual Meeting on March 24, 1913.

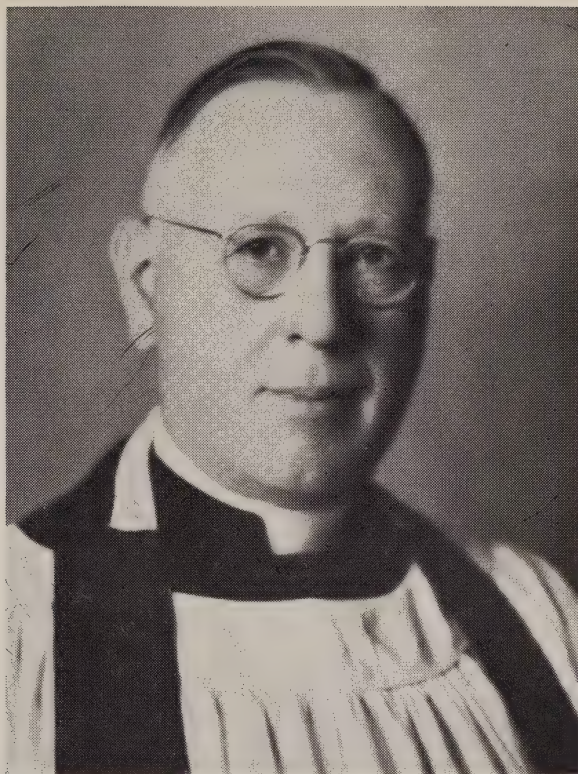
Both because the Rector was a sociable man by nature and because he wished to help balance the Church budget, he proposed to the Vestry that the Church give "several moving picture shows and one good entertainment." Mr. Hall was especially interested in music. He believed in enlarging the social life of the Church and urged the members of the Vestry to support as well as they could the various entertainments and social gatherings held at the Church.

In these efforts the Rector was well supported by Mrs. Hall, whose annual garden parties are remembered with pleasure. The Women's Auxiliary in those days could serve sauerkraut suppers — or even roast beef — to two hundred people for fifty cents a platter. St. John's became then, as it has since remained, the church attended by many of the students of New Jersey College for Women (now Douglass College), established in 1918 on the top of the hill a few blocks from the Church. The general satisfaction felt by the Vestry and the congregation in the services of Mr. Hall is reflected in the fact that the Church debt having been entirely wiped out in 1915, the Rector's salary was raised in 1918 to \$1,500 and again in 1919 to \$1,700.

Then, when all seemed most prosperous in the affairs of St. John's, a tragedy overtook the Church that has received world publicity. On the night of September 14, 1922, the Rev. Mr. Hall was murdered on the outskirts of New Brunswick. Who committed the act remains to this day unknown. It is, therefore, of interest to us to reflect on the words of Bishop Matthews, which are found in his Annual Address to the Diocese of New Jersey in 1923:

The Rev. Edward Wheeler Hall, the rector of the Church of St. John the Evangelist, New Brunswick, was the innocent victim as I believe of one of the most cold-blooded and skillfully concealed murders in our whole history. It is, I think, sufficient for me to say here, that to judge by appearances is exactly what a criminal would desire the public to do, and the gullible readers of a press which some of us used to think respectable and at least desirous of representing facts, were as easily misled as the guilty murderers could have desired. Mrs. Eleanor Mills, the unfortunate fellow victim in this horrible tragedy, was a Communicant of the Church, and what I have said of my belief in the integrity and purity of Hall's life must be understood to apply also to her. I have only to add a word of the profoundest sympathy, voicing yours, I hope and believe, for Mrs. Hall, a brave and gallant woman, loyal and devoted to her husband and to his memory, at once widowed and bereaved, stricken with the horror of the ghastly tragedy of his death, and beyond all that, by the evil minded, the prejudiced and the unthinking, held up as having a guilty knowledge of this dreadful thing. I have hesitated to say anything of this. It ought not to be at all necessary. I say it, however, to add with all my heart, may God forbid such horrible insinuations against a much tried woman, whose griefs are only equaled by her loyalty, her faith, and her Christian fortitude. I wish also to add a word of gratitude to God for the conspicuous loyalty of St. John's congregation. They have set a noble standard, and will receive an ample blessing, I am sure.

Unfortunately, the evidence presented at the trial did not support Bishop Matthews' judgment of the character of Mr. Hall.



JOHN MERVIN PETTIT

(1888-1955)

The autumn of 1922 was a most unhappy one for the whole parish, but the Vestry went to work immediately to secure a new Rector and by December was able to announce the election of the Rev. J. Mervin Pettit. Born in Burlington, New Jersey, in 1888, Mr. Pettit had received his education in this state. He began his career as an accountant, then entered the Church; for the three years preceding his rectorship at St. John's, he had served several parishes in Texas. Though he was considered by many of his flock as "Low," he gradually introduced the use of candles on the altar, crucifers, servers, and other elements associated with High Church practice. He also organized the Acolyte Guild to train the boys of the parish to assist at the Church services. These innovations

seem to have been liked by his parishioners, for the tall, friendly Rector was very popular, not only in the Church but also in the town, where he was well-known as a community leader. Under Mr. Pettit the evening services on Sunday were discontinued because of small attendance, and Church School was henceforth held in the morning rather than in the afternoon.

Perhaps as a result of this change in schedule, the Children's Choir became, at this time, more popular. One of the members of the Church today remembers with pleasure her delight when she was admitted to the Choir. "All of us wanted to be in the Choir," she said, "whether we could carry a tune or not. In fact, I joined even before I could read. We were all very fond of Mr. Pettit."

The post-war prosperity of the 1920's was reflected in the affairs of the Church, first, by an increase in the Rector's salary in 1922 to \$2,100, and, second, by the building, in 1924, of the attractive brick Rectory at a cost of \$17,545, which, of course, again put the Church in debt.



The Rectory Built in 1924.

Since so few sermons by the Rectors of St. John's have survived, and since by no other means can we learn so exactly the thought of preachers, we shall quote at length from a sermon by Mr. Pettit, published with his photograph, in the *Daily Home News* of February 3, 1930:

BOTH AUTHORITY AND LIBERTY ARE
ESSENTIAL IN RELIGION, STATES
REV. PETTIT OF ST. JOHN'S CHURCH

Are authority and liberty inherently incompatible?

Rev. J. M. Pettit, pastor of the Church of St. John the Evangelist, answered this question in a sermon delivered at the morning service yesterday. 'I offer the answer as being in the negative, and without a resort to compromise,' he said. 'I believe that either, apart from the other, is both futile and wrong, the religion of authority without freedom, or that of freedom without authority.

'As a matter of fact,' he continued, 'people accept all kinds of guidance: medical, legal, financial, literary, on the authority of any teacher whose competence they may respect, and in whose right to speak and in whose general honesty they have confidence. The plain man, who is not competent to investigate a given subject matter, or who lacks the needed leisure for such investigation, necessarily accepts at second-hand the expert's views.

'The difficulty of the modern situation in regard to religion arises from the misuse of religious authority in the past,' he said. 'Rightly or wrongly, the plain man believes that in the name of orthodoxy much error has been taught, with the result that traditional Christianity is widely discredited. Quite clearly, if the Christian Church is to proclaim the Gospel with power in the modern world, she needs to recover both the capacity and also the moral right to speak with authority in the name of the living God the authentic message of spiritual truth.

'It is obvious that in every sphere of human interest, and in every relationship of human life, the individual is largely moulded by the social tradition which he inherits, and by the spiritual environment into which he is born; and that authority is the inevitable form under which education and social training invariably begin.'

QUESTIONING MINDS

'However, there are those who possess questioning minds, who demand that doctrine should be able to stand the test of intellectual inquiry. Respect for personality de-

mands that their implicit assertion of intellectual maturity and liberty should not be discouraged but welcomed. They may pass through a stage of inner scepticism or overt denial. They are "thinking for themselves." But this does not at all mean that they can safely dispense with wise pastoral guidance, or that no intellectual or spiritual help could or should be given them. On the contrary, they need to be guided and helped, insofar as they are willing to accept help and guidance, toward an understanding of the rational basis of the doctrines and practices which they were taught at an earlier stage "on authority."

"They should be authoritatively encouraged by the church and by its ministers not to stifle their doubts, but to face in all freedom and honesty what may prove for a time to be a painful vocation — a vocation to serve God with their minds. They should also be encouraged not to cut themselves off from the sphere of Christian experience, but to continue in the communion of the church. They should be encouraged, in spite of intellectual perplexity, to persevere, to the full extent to which they find it possible to do so, in the practices of religion; in the hope (rationally grounded in the experience of others before them) that if they hold fast, and are intellectually both candid and humble, they will be enabled eventually to reach stable and positive convictions; with the advantage, this time, that their religious beliefs will have been thought out and related to their general intellectual outlook as educated persons. I accept with my whole intellectual and emotional being the Christian faith as expressed by authority in the Apostles' Creed, yet I would not hesitate to offer liberty to such a troubled inquirer by saying this to him — "Although creed is ultimately an essential element in Christianity, Christianity, as life and practice is more than creed, and as a tentative first stage along the road of intellectual recovery, I recommend what may be described as an agnostic and provisional persistence in Christian practices and Christian life."'

In November, 1933, Mr. Pettit resigned his rectorship at the call of Christ's Church, Tom's River, New Jersey. The parish had flourished under his kindly direction, and whenever he returned for a visit, he was greeted warmly by those he had served so lovingly for eleven years.

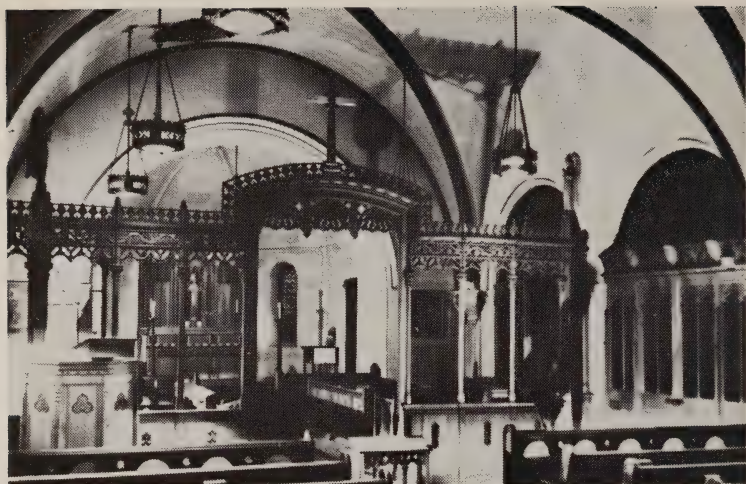


HORACE EMILE PERRET

(1903-)

On the resignation of Mr. Pettit, the Vestry again set out to find a rector and this time chose the Rev. Horace E. Perret, who was called from Glassboro, New Jersey. A graduate of the University of Pennsylvania (1925) and the Philadelphia Divinity School (1932), Mr. Perret came to St. John the Evangelist on February 1, 1934. Five years later he received his doctor's degree from the Philadelphia Divinity School, after a study of "The Influence of the Non-juring Office of 1718 on Later English Liturgies."

Dr. Perret soon became known as a preacher of unusual distinction as well as a theologian especially interested in the conduct of the church service itself. He took a personal interest in every



Interior of the Present Church.
*(Showing the Church as it was refurnished while
 Dr. Parret was Rector.)*

member of the Church and conscientiously called on the sick and ailing. He thoroughly reorganized the Church School, arranging the classes according to age and school grades.

On the material side, his rectorship was marked by a number of changes in the Church building, several of which denoted an alteration in the type of ritual followed in the more than two decades he served the parish. He himself was something of a craftsman and artist and often worked in the cellar of the Rectory on adornments for the Church. Dr. Perret built with his own hands a rood screen as a model that he hoped would suggest the donation of a more handsome structure. His hopes were fulfilled, and today St. John's has a fine oak rood screen and choir stalls, as well as a parclose between the main part of the Church and the Chapel. No doubt the zealous interest of Dr. Perret encouraged others to give funds for replacing the old windows with a full series of lancets depicting scenes from the life of Christ. In memory of his mother, Alice B. Carpender, Sydney B. Carpender installed the present altar, reredos, and communion rail. As a part of this same gift,

he also presented the portal to the sacristy, and renovated the walls and ceiling of the entire Church.

The Chapel also was furnished with a new limestone altar, above which is a painting of the Virgin and Child by a modern painter in the 15th-century Sienese style. The effect of the new windows and the oak furnishings is to unify the interior of the Church and to give it something of the character of an English church.

The intent of the physical alterations and additions, however, was not so much architectural as it was ecclesiastical. As a reporter from the *Daily Home News* observed, after an interview with Dr. Perret, "He is interested in architecture, not only as a form of beauty but as a means for arousing religious sentiment." The reporter then quoted Dr. Perret directly as saying, "To my mind beauty is an important part of worship, and beauties of architecture, music and ritual are the most prominent forms of it. What we mean to accomplish with ritual is an attitude of mind and heart."²¹ Under Dr. Perret, ritual tended to be more carefully observed in the traditional Sarum Use. This tendency was expressed more clearly when, in 1938, an aumbry was presented to the Church and approved by the Bishop, and, in 1940, a sanctuary light and eucharistic candlesticks were added.

Dr. Perret not only intoned portions of the service himself but also insisted that the congregation, as well as the choir, should feel its responsibility in participating in the service as fully as possible. Dr. Perret revived the Acolyte Guild, begun in the late 1920's by Mr. Pettit, and carefully trained the boys of the parish to assist him in the conduct of the services.

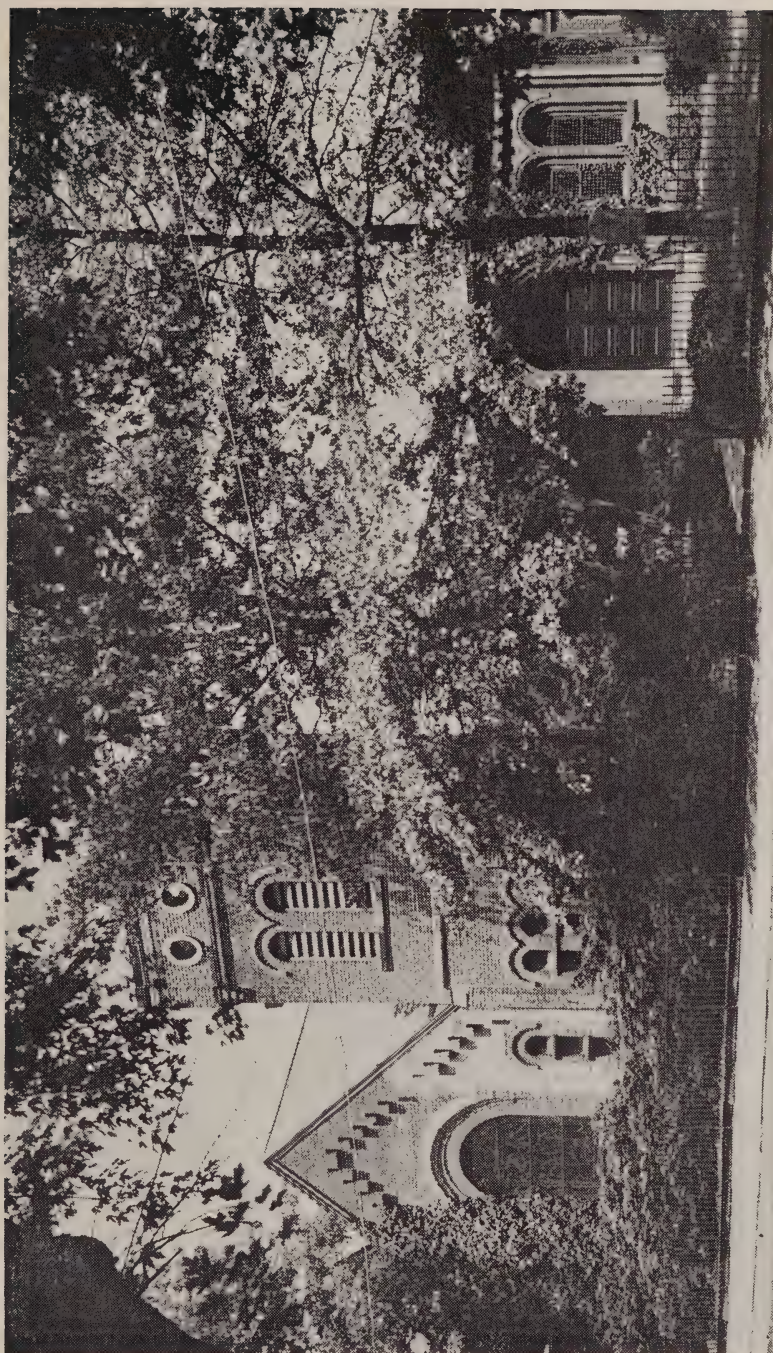
While Dr. Perret was Rector, the old organ, located in the small transept on the north side, was removed and a new pipe organ installed in the south transept, beside the new chapel. The three-manual console with electric action was placed in the space that had been occupied by the old organ. As many of the pipes of the old organ had unusually beautiful tones, a number of these were built into the new instrument. Not only did Dr. Perret improve the organ, but he frequently paused in the service to comment upon the singing of both the congregation and the choir, and to offer suggestions as to how the whole group might work together to increase the beauty of the service.

Early in Dr. Perret's regime Miss Agnes Storer, for thirty-five years choirmistress and organist, retired, with the thanks and good wishes of the Church. She was replaced by Miss Jessica Lindemann, a member of the Faculty of the New Jersey College for Women, who served for three years. Miss Lindemann's vigorous, gay personality was missed when her professional duties made it necessary for her, too, to retire. Mr. Morton Graham carried the responsibilities of this position for the next few years in a thoroughly conscientious and satisfactory manner. His program was sustained by several outstanding soloists who remained faithful to the Choir over many years. Mr. Clayton K. Smith, who has served the choir as baritone for forty-five years, is still to be heard on Sunday mornings. Miss Catherine Rastall has sung soprano solos for the last forty years, and is still generously supporting the musical program. Many fine voices are heard in the congregation, thanks to Dr. Perret's insistence that the responses of the group are essential to a service of worship.

The observation of the ninetieth anniversary of the founding of St. John's on December 27, 1951, was marked by a sermon by the Rev. Dr. Walter H. Stowe, Rector of Christ Church and Historiographer of the Protestant Episcopal Church. Speaking of the "House where God has placed His Name," he sketched the early history of St. John's and expressed the hope that a more full history would be written for the centennial of the Church. He then touched on the present condition of St. John's, noting the new heating and air-conditioning plant and other physical improvements that bespoke careful attention to the high purposes to which the guardians of the Church were dedicated. Altogether the service was an inspiring land-mark in the history of St. John's.

At about the time of the ninetieth anniversary the Vestry was engaged in efforts to repair the tower by water-proofing it against rain and snow. The Vestry also had the nave, the chapel, the parish room, and the Rectory redecorated, most of the work being carried out by the volunteer labor of the parishioners. A new furnace was installed at this time as well as air-conditioning.

So effective were the artistic and practical improvements in the Church that a photograph of the interior of St. John's was used on the jacket of a Morehouse-Gorham publication, entitled *Good Housekeeping in the Church*, by Katherine M. McClinton and Isabel W. Squier. This picture appeared in the New Brunswick



The Church of St. John the Evangelist in the 1940's.

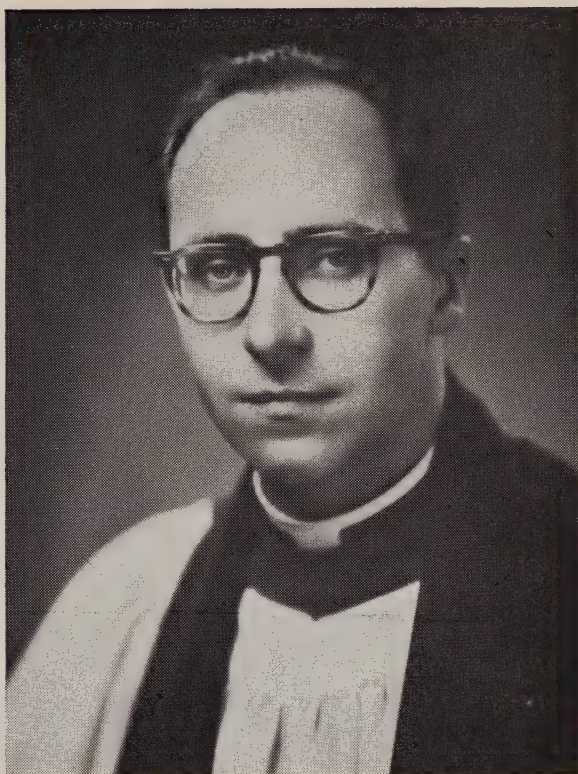
Sunday Times, October 7, 1951, and is here to be found on p. 91. Since the article accompanying the picture supplies many details concerning the architects and artists who contributed to the renovation of the Church, as well as comments on the nature and intent of the changes, it is reprinted in the appendix to this book.

Needless to say, careful financing was necessary to complete these desirable changes in the Church. As early as September 22, 1920, we read in the Minutes that, upon the receipt by the Church of over \$2,000, "The Rector suggested that this gift be held as a nucleus for an endowment fund, the principal to be held intact and only the interest to be used for Parish expenses." Thus our Endowment Fund, into which gifts were deposited from that time, was inaugurated. However, the struggle to maintain this Fund as originally designed was a difficult one, as the Vestry books of the Church indicate. A full statement of the gifts to the Church, their disposition and the plans for investing the funds, from the original bequest given by Jacob S. Carpender in 1882 to the present, has been compiled and may be studied in the Treasurer's Books by anyone interested in the complicated history of church-financing.

The Diocesan Investment Trust was established by the Episcopal Church during the 1930's in order to aid the parishes of the Church in protecting their funds, and, at the same time, in realizing a reasonable annual yield on their investments. By vote of the Vestry, May 7, 1945, St. John's placed \$830 of uninvested endowment into this Trust. Since that time the Church has added to the number of shares in this fund with a view to placing its entire endowment in this Trust.

During the larger part of Dr. Perret's incumbency, the country was experiencing a prolonged period of economic depression, and, later, of war. In spite of these difficult conditions the Church remained solvent, and showed itself able not only to improve the Church buildings and the Rectory, but also slowly to raise the salary of the Rector. When Dr. Perret first came to St. John's in 1934 he received \$2,000 a year, in 1942 his salary reached \$2,520, and when he left the Church, his salary was \$3,700. Over and above his salary he had the use of the Rectory and a certain allowance for the running of his automobile.

In January of 1955, Dr. Perret was called to the rectorship of St. James', Atlantic City, New Jersey, and, to the regret of the whole parish, he felt that he must accept the call.



RALPH CHARLES LASHER

(1928-)

As successor to Dr. Perret, the Vestry called the Rev. Ralph C. Lasher from his post as curate in Trinity Church, Princeton. He was a graduate of Trinity College (1950) and attended General Theological Seminary and the Philadelphia Divinity School, from which institution he received his Th.B. degree in 1956. He came to St. John's on April 24, 1955, at a salary of \$3,700.

In spite of the improvements and alterations of the Church under the stewardship of Dr. Perret, the Rector was immediately called upon to face practical problems at the very time when he was attempting to become acquainted with his new parochial duties. During the first few months after his arrival a modern kitchen replaced the old one, and this much-needed improvement,

greatly added to the pleasure and convenience of the Church suppers and luncheons, which have always been a feature of the parish.

The Rector further encouraged the corporate life of the parish by instituting a Family Service at 9:15 on Sunday morning in which even the small child could participate for a limited time, before he marched off to his assigned class. Between the Family Service and the regular 11 o'clock service, coffee was served by women of The Guild of St. Mary and St. Martha in the pleasant rooms of the Rectory.

Again the changes in the fortunes of the Church were bound up with those of the community as a whole. The fact that Middlesex County, of which New Brunswick is the county seat, is now considered a part of the metropolitan area of New York, and that of the twenty-six counties listed as composing this unit, Middlesex is "the second fastest-growing county," helps to explain the need for a larger and more modern Church unit, containing class rooms, a lounge, offices, and meeting rooms. Plans were approved for a convenient, functional, well-designed building to extend behind the Rectory, but to be linked to the present Parish House in such a way as not to spoil the harmony of the Church buildings as they have been designed during the past hundred years. With the same courage and confidence displayed by the early planners, the Vestry embarked upon a fund-raising campaign in the autumn of 1958. The sum pledged encouraged the hope that, at the time of the one hundredth anniversary of the Church of St. John the Evangelist, the new building would be erected.

On March 5, 1959, Mr. Lasher resigned as Rector.



RAYMOND EARL BUNTAINE

(1920-)

Immediately after the resignation of Mr. Lasher, Mr. Loyal T. Ives, the Senior Warden, appointed Mr. John W. Zimmermann, the Junior Warden, Dr. Rudolf Kirk, a Vestryman, and himself to serve as a committee to seek a new rector. At once this committee agreed upon the Reverend Raymond E. Buntaine, a graduate of the University of Michigan, where he majored in mathematics and then took a Master's degree in statistics. Before entering the ministry, Father Buntaine had worked as a statistician for several years with various business concerns. While preparing for the priesthood, he was appointed Bishop's-Man-in-Charge of St. George's Church, Helmetta, New Jersey, only a few miles from New Brunswick. He later became Rector of St. George's, and while there he served as

Chaplain at the State Home for Boys near Jamesburg. Father Buntaine accepted the invitation to come to St. John's and on April 5, 1959, he was instituted by Bishop Alfred L. Banyard. On April 15 he began his duties.

The first years of Father Buntaine's incumbency have been a period of planning. The present great need is for enlarged quarters for the Church School classes, and also for space in which to hold meetings, church suppers, entertainments, and bazaars. For a number of years past, indeed, the members of the Vestry, the leaders of the women's organizations, and many other persons concerned with the welfare of St. John's, have worked for the time when the physical facilities of the Church might be expanded. In 1958 a fund raising program was begun, and though the results were fair, time is always required to accumulate the money necessary for such an undertaking. As has often happened in the past century, good fortune came to the Church recently in the form of two legacies to help speed the plans.

Through the will of Mr. Alfred Yorston, who died in 1958, St. John's received a substantial bequest, three quarters of which may be spent on the new building for the Church School and Parish rooms, the remaining quarter to be placed in the Church's permanent endowment fund. In 1960, Mrs. Clara Fiske Grover died and left St. John's a large sum of money, three quarters of which will go to the endowment fund, and one quarter of which will be added to the moneys already on hand for the building program. Permanent plaques are to be placed on the new building to commemorate the donors of these bequests.

The fulfillment of the building plans came in this centennial year of the Church. On Sunday, April 30, 1961, a bright sunny day, after the celebration of the Holy Eucharist, the whole congregation, led by the choir, walked in a procession to the lot at the rear of the Rectory, and there Father Buntaine held a brief service and with a gilded shovel turned over the first earth for the new building. The structure will be dedicated by Bishop Alfred L. Banyard on December 27, 1961, the hundredth anniversary of the consecration of St. John's Chapel by Bishop Odenheimer.

Father Buntaine has shown great interest in the activities of the various organizations within the Church. First among these activities is the Vestry, which is made up of a Senior Warden, a Junior Warden, and nine Vestrymen, the Rector presiding. Ac-

cording to Canon Law, it is "the duty of the Wardens and Vestrymen, under the Rector, to protect the Church property, and to see that all things needed for the orderly worship of God, and for the administrations of the Sacraments and Ordinances of the Church, be provided." Furthermore, they shall "see that the funds of the Parish are expended properly, and elect and call the Rector and provide for his maintenance."

The Men's Club has as one of its major aims the keeping up of the fabric of the Church buildings. The individual contributions include such varied activities as painting, papering, preparing Church suppers, and setting up booths for the annual bazaar. The men have also entered a team in a local bowling league.

The women are often the leaders in keeping the Church in working order. The Altar Guild prepares the vessels, candles, and linen for the services, and so helps to create the impression of care and reverence that characterizes all the services. St. Catherine's Guild supports much of the missionary work of the Parish, and the Guild of St. Mary and St. Martha sends women about the Parish to visit the sick and house-bound. Men and women alike join in the social evenings of the Couples' Club.

The greatest work of both men and women together is the conduct of the Church School, which has outgrown its quarters and now requires the new building of which we have spoken. Here the children and young people are taught the faith of the Church, are familiarized with the Bible, the Prayer Book, and general good churchmanship, and here they learn to associate with one another on a basis somewhat different from that of their week-day schools. The Church School also gives the opportunity for the younger generation to participate with their parents in the choir which is now called the Family Choir. Since music is one of the great interests of Father Buntaine, and all the members of his family, we find the work of both the Family and Chancel choirs growing in quality. This effect was demonstrated by the splendid choral festival presented by some 50 Choristers before a packed congregation on January 8, 1961.

Boys and girls of fourteen to eighteen form the Young Churchmen, who have united with the Young Churchmen of St. Peter's Church in Spotswood and Holy Trinity Church in South River to form the Tri-Y.C. Weekly meetings are held in the

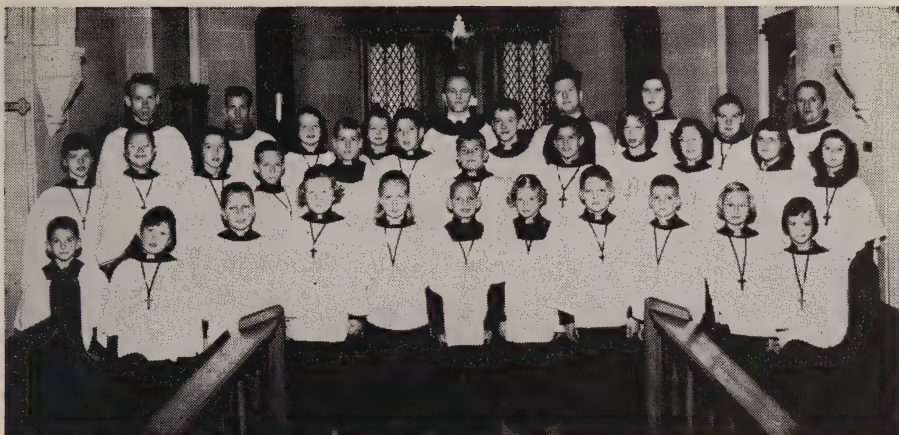
respective parishes. The sole function of the Acolytes' Guild is to assist the Rector at the altar. Under the leadership of the Episcopal Chaplain of Rutgers, Father Clarence A. Lambelet, Communion services are held for students of Rutgers and Douglass Colleges. In order to introduce the freshmen of the University to the Canterbury Club, evening meetings, preceded by suppers, are held in the autumn at St. John's.

Beyond the parish limits, Father Buntaine has been active in civic affairs. Always interested in fostering friendly relations between races, he has assisted the Negro congregation at St. Alban's Church by celebrating the Holy Eucharist on saints' days during the week, when his duties at St. John's permitted him a few hours away from his own church. He is also concerned with problems of housing, and this work has brought him into the Urban League as a member of the housing committee.²²

The propitious beginning of Father Buntaine's rectorship encourages us, as we enter the next century of our Church history, to look hopefully toward the future.

* * *

This history of our Church has necessarily been concerned with facts and figures, buildings and repairs. Had some thoughtful sexton placed a large barrel in the corner of the Rector's office into which all sermons, notes, letters, and photographs might have been casually tossed by our ten Rectors, we would gladly have studied them and attempted to present the essence of their substance. However, no such barrel has so far been discovered, and even if it were, we know very well that the impact of a rector's influence could not be traced. As Bishop Scarborough observed in his Episcopal Address of 1889, "The real work does not appear in the record at all."



The Family Choir, 1960.

(Front row, from left: Robert Ryan, Virginia Sailor, Ronald Zilinski, Beverly Schlosser, Sara Sailor, Keith Reed, Susan Reed, Raymond Brush, Ronald Monus, Katherine Merritt, Carol Zilinski; second row: Hazel Robertson, Donna Feickert, Marilyn Samson, Charles Kreiger, Walter Griffin, Frederick Schlosser, Robert Griffin, Richard Robertson, Richard Dunn, Joan Griffin, Mary Buntaine, Jeanne Buntaine, Linda Ryan; third row: Mr. Samuel Sailor, Mr. Westerwelt Griffin, Jean Gammon, Mary Gammon, Mr. Roger Turney (choirmaster), Fr. Buntaine, Pamela Buntaine, JoAnn Clemenok, Mr. John Zilinski.)



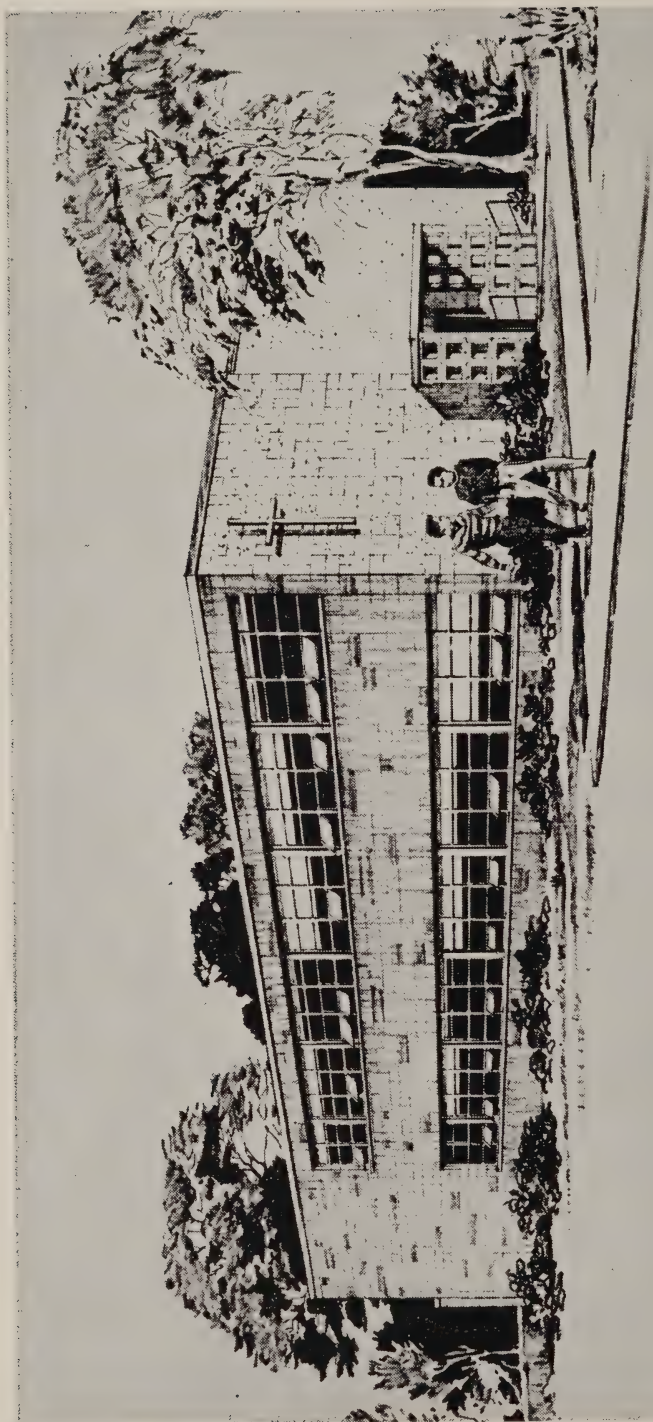
The Rev. Fr. Buntaine and Acolytes, 1960.

(Front row, from left: Walter Griffin, Thomas LeGoda's, Ronald Zilinski, Ronald Monus, Richard Dunn, Robert Voorhees; second row: Richard Robertson, William Logan, Fr. Buntaine, Charles Carman, Samuel Sailor (advisor), Gene Johnson.)

FROM THE SECOND BAZAAR







New Church School Building, 1961.

Merchant, Siedel & Hickey, Architects

APPENDIX I

BISHOPS OF THE DIOCESE OF NEW JERSEY

John Croes, D.D.	1815-1832
George Washington Doane, D.D., L.L.D.	1832-1859
William Henry Odenheimer, D.D., D.C.L.	1859-1874
John Scarborough, D.D., D.C.L.	1875-1914
Paul Matthews, D.D., S.T.D.	1915-1937
Wallace John Gardner, D.D., S.T.D.	1937-1954
Alfred Lothian Banyard, D.D., S.T.D.	1955-

BISHOPS COADJUTOR

Albion Williamson Knight, D.D.	1923-1935
Wallace John Gardner, D.D., S.T.D.	1936-1937

BISHOPS SUFFRAGAN

Ralph Ernest Urban, S.T.D.	1932-1935
Alfred Lothian Banyard, D.D., S.T.D.	1945-1955

APPENDIX II

THE RECTORS

*Louis Bevier Van Dyck	January 1862 — June 1864
*Alfred Britton Baker	July 1864 — June 1866
Edward Brenton Boggs	July 1866 — August 1869
Charles Edward Phelps	August 1869 — Easter 1898
Rector Emeritus	Easter 1898 — January 1910
William Dutton Dale	Easter 1898 — March 1909
Edward Wheeler Hall	May 1909 — September 1922
John Mervin Pettit	December 1922 — November 1933
Horace Emile Perret	February 1934 — March 1955
Ralph Charles Lasher	April 1955 — March 1959
Raymond Earl Buntaine	April 1959 —

* *Minister-in-Charge*

APPENDIX III

CHURCH WARDENS

R. Abram S. Johnson	1866-1870	Henry L. Bartholomew	1920-1934
William G. Parsons	1866-1885	William G. Bearman	1933-1934
Jacob S. Carpenter	1870-1882	Sydney Carpenter	1934-1946
William Carpenter	1883-1888	William Goodwin	1935-1940
John B. McIntosh	1886-1888	William Hubner	1940-1949
John N. Carpenter	1888-1911	Loyal T. Ives, Jr.	1946-
Loyal T. Ives	1889-1912	Roy E. Reed	1950-1956
Charles J. Carpenter	1912-1921	John W. Zimmermann	1956-1959
Charles E. D. Phelps	1913-1932	Kenneth C. Reed	1959-

APPENDIX IV

VESTRYMEN

John B. Buckelew	1866-1867	C. F. R. Ogilby	1879
Edward B. Wright	1866-1869	C. D. Deshler	1882
Ferdinand S. Holcombe	1866-1868	Charles E. D. Phelps	1882-1912
John L. Rutgers	1866-1868,	William V. Spader	1885-1911
	1871-1876	John D. Ashwell	1885-1901
James Commelin	1866-1871	Charles J. Carpenter	1888-1911
H. A. Camp	1866-1867	Isaac S. Hartough	1888-1902
Loyal T. Ives	1866-1868,	William S. Van Nortwick	1888-1893
	1872-1888	Charles H. Voorhees	1890-1899
John Belcher	1866-1874,	Sidney E. Burwell	1894-1899
	1877-1882	John D. Buckelew	1898-1905
B. Darrow	1866-1868	Charles E. Phelps	1899
E. B. Young, M.D.	1867-1876,	M. Bedell Vail	1900
	1882-1885	Walter Flavell	1900-1907
John N. Carpenter	1868-1886	H. L. Bartholomew	1901-1920
I. L. T. Elkins	1868	R. M. Gorsline	1906-1917,
Thomas M. Gibson	1869-1874		1919-1926
John B. Nicholson	1870	William G. Bearman	1907-1917,
George Boggs	1870-1871		1919-1933
J. Neilson Taylor	1872-1878	William Goodwin	1910-1935
William Hardy	1873-1874	Henry B. Carpenter	1910-1917,
James M. Parsons	1874-1876,		1920-1927
	1883-1918	Ernest Webb	1911-1918,
William Carpenter	1875-1882		1923-1934
Isaac L. Fisher	1875	John Wright	1913-1919,
McRee Swift	1875,		1923-1924,
	1880-1896		1940
J. B. McIntosh	1875,	Henry Mills	1914-1918,
	1878-1885		1920

Sydney B. Carpender	1918, 1922-1934, 1946-1948	Robert Marsh Willis Shuler	1940-1943 1941-1946, 1950-1954, 1956-1957
George Fulton	1918-1919		
Robert S. Betty	1918-1919	Harvey Kitchen	1941-1945,
Alfred Stott	1918	A. L. Ferrara	1943
Robert Turton	1918-1922, 1924	Raymond M. Bennett, Jr. Rudolf Kirk	1943-1955 1943-1945,
Robert Phillipps	1918-1919, 1921, 1923-1924		1951-1955, 1958-
William Hubner	1919-1940,	William Anderson	1943-1946
Frank C. Stokes	1920-1922, 1924-1928	Anthony Gambino William Van Doren	1945-1948 1946-1952
R. T. Parker	1920-1923	Andrew McBride	1947-1948
David Buist	1921, 1924-1930, 1932-1945	George Alcorn Thomas Karvelas Roger W. Garland	1948-1951 1948-1950 1948-1949
F. J. Lambert, Sr.	1922	Kenneth Reed	1949-1958
Joseph Schlosser	1924-1925, 1940-1951	Gordon B. Hulme Joseph Schlosser, Jr. George W. Samson	1949-1953 1950-1953 1951-1957
Harold R. Fick	1925-1938	Clayton K. Smith	1952-1955
R. Eggleston	1925	Raymond A. Fisher	1952-1958
Douglas M. Hicks	1926-1929, 1934-1940	Robert B. Lake Edwin A. Skelly	1953-1959 1954-1957
Loyal T. Ives, Jr.	1927-1946	Westervelt Griffin	1955-
C. M. Morfit	1928-1934	James Boughner	1955-1957
John W. Zimmermann	1929-1936, 1942-1944, 1955-1956	Donald W. Logan	1955-1958, 1959-
W. Kinney	1934-1935	Robert H. Feickert	1957-
Fred C. Lambert	1934-1941	Earl B. Seaman	1957-1958
Edwin Morfit	1935-1936, 1941-1955	Walter R. Monus Frank P. Maltese	1957- 1958-
Edward W. Lens	1935-1942	Maurice D. LeGodais	1958-
Allen Bennett, Jr.	1936-1939	Charles Schobel	1958-1959
Roy E. Reed	1936-1949	Maynard W. Dow	1959
Charles R. DeVoe	1938-1942	Merwyn C. David	1959
George De Angelis	1939-1940	John J. Zilinski	1959-
Willis Klotzbach	1939-1940, 1946-1950	William A. D'Onofrio Allen E. Schumacher	1959-1960 1960-

APPENDIX V

The statistics in the following tables were taken from the printed Journals of the Diocese of New Jersey. The dates given in the extreme left hand column of the following tables are the years for which the statistics were taken; they were in all cases reported in the *Journals* of the succeeding years.

Fami- lies	Bap- tisms	Confir- mations	No. of Communi- cants	Mar- riages	Bur- ials	Sunday School Teach. No. of Pupils	Offerings and Contributions	Indebtedness
Boggs								
1866	8	9	60	1	5	25	\$ 1,331.62	
1867	9		69	11	7	23	1,780.89	
1868	16	7	72	4	4	20	2,210.79	
Phelps								
1869	13	5	98	2	1	16	1,234.00	
1870	14	9	100	4	2		227.75	
1871	15	7	98		3	10	1,557.72	
1872	17	8	106	1	4	8	1,710.81	
1873	20	11	97	3	15	7	1,869.86	
1874	24		104	3	9	6	2,493.49	
1875	48	23	120	5	16	8	3,201.66	
1876	16	10	122	2	19	7	1,590.62	
1877	31		115	1	16	9	1,832.39	
1878	31	15	118	6	7	11	1,972.98	
1879	29	6	120	2	13	12	2,397.77	
1880	17	6	126	5	10	10	2,096.61	
1881	33	10	127	4	11	11	2,379.80	
1882	32	15	130	4	22	10	2,670.55	
1883	24		140	8	14	12	2,317.55	
1884	21	16	140	5	15	10	3,781.32	
1885	28	15	132	5	19	10	10,265.75	
1886	32	18	150	5	19	12	3,320.00	\$ 2,570.50
1887	23	13	145	4	17	12	3,429.93	2,000.00
1888	51	14	172	8	21	14	3,315.15	
1889	15	10	180	5	20		2,364.94	1,825.00
1890	32	18	180	12	22	15	2,599.99	
1891	26	8	187	4	27	12	3,964.24	
1892	19	5	190	5	26	15	3,059.98	1,400.00
1893	43	11	193	5	15	16	2,830.33	1,300.00
1894	14	22	205	10	12	12	1,884.64	
1895	36	12	213	6	31	16	2,021.00	1,000.00
1896	29	5	189	9	15	16	1,566.56	
1897	21	20	204	3	15	13	2,513.49	3,000.00
Dale								
1898	13	3	205	10	15	12	2,958.16	2,900.00
1899	17	16	218	5	13	13	3,127.10	2,900.00

Fami- lies	Bap- tisms	Confir- mations	No. of Communi- cants	Mar- riages	Bur- ials	Sunday School Teach. No.	Pupils	Offerings and Contributions	Indebtedness	Rector's Salary
1900	16	15	232	7	12	11	122	3,634.55	2,700.00	\$1,166.66
1901	15	15	212	12	12	12	135	3,986.71	2,500.00	1,200.00
1902	24	10	218	6	12	12	105	3,577.74	2,400.00	1,200.00
1903	8	14	225	7	8	11	120	3,452.30	2,300.00	1,200.00
1904	22	8	234	4	9	11	118	3,440.69	2,200.00	1,200.00
1905	173	7	232	3	5	10	105	3,748.18	2,100.00	1,200.00
1906	4	27	235	3	7	9	103	3,587.35	2,000.00	1,300.00
1907	4	5	230	6	11	8	101	3,931.78	1,900.00	1,500.00
1908	11	14	245	1	8	9	97	4,142.68	1,900.00	1,500.00
Hall										
1909	6	15	214	2	14	14	93	5,779.71	3,000.00	1,247.50
1910	24	15	250	4	16	14	115	3,574.97	2,900.00	1,500.00
1911	8	13	245	2	7	14	102	2,720.77	1,200.00	1,500.00
1912	13	9	233	4	9	12	90	2,392.07	1,000.00	1,500.00
1913	25	18	249	4	4	12	93	2,261.05	800.00	1,500.00
1914	8	14	255	8	4	12	102	4,819.16	1,500.00	1,500.00
1915	23	14	269	7	14	14	120	3,500.01	1,500.00	1,500.00
1916	20	8	268	6	13	15	135	3,788.63	1,500.00	1,500.00
1917	14	21	276	5	6	12	151	1,701.71	975.00	1,500.00
1918	22	17	285	4	26	14	158	3,187.62	1,500.00	1,500.00
1919	30	12	296	7	16	14	145	2,856.33	1,700.00	1,700.00
1920	12	13	304	8	16	14	148	3,560.81	1,700.00	1,700.00
1921	20	18	304	12	14	16	152	3,905.23	1,700.00	1,700.00
Petit										
1922	14	18	310	4	10	14	110	7,456.81	2,100.00	2,100.00
1923	16	8	320	9	10	18	111	10,237.52	2,100.00	2,100.00
1924	14	15	345	5	15	14	104	14,666.17	11,000.00	2,400.00
1925	18	23	374	7	15	11	115	10,572.64	9,000.00	2,500.00
1926	24	5	374	8	18	13	105	8,473.90	8,000.00	2,600.00
1927	13	14	374	11	10	12	101	9,070.12	8,000.00	2,600.00
1928	14	14	354	6	14	11	90	7,949.05	8,000.00	2,600.00
1929	13	14	370	8	9	11	115	11,440.00	5,625.00	3,000.00
1930		8	370			11	115	7,056.49	5,625.00	3,000.00

Fami- lies	Rap- tisms	Confir- mations	No. of Communi- cants	Mar- riages	Bur- ials	Sunday School Teach. No.	School of Pupils	Offerings and Contributions	Indebtedness	Rector's Salary
1931	9	9	361	5	20	15	120	7,247.38	5,500.00	3,000.00
1932	22	9	365	4	8	16	145	7,239.37	5,500.00	3,000.00
1933	10	26	397	4	4	15	166	5,818.43	4,900.00	2,700.00
Perret										
1934	4	8	356	3	5	13	120	5,561.58	4,900.00	2,000.00
1935	9	11	367	1	10	16	95	10,851.38		2,100.00
1936	1	6	372	6	13	13	94	5,723.53		2,100.00
1937	11		364	11	14	13	74	6,358.58		
1938	12	25	388	7	13	10	96	5,905.67		2,280.00
1939	5	4	388	7	9	14	111	6,135.63	375.00	2,280.00
1940	11	13	307	5	13	12	64	6,645.63		2,280.00
1941	11	10	330	7	14	11	70	6,635.07	375.00	2,280.00
1942	8	9	331	8	15	3	60	6,028.21	4,350.00	2,520.00
1943	23	6	341	10	19	10	69	12,437.89	2,850.00	2,520.00
1944	16	17	372	11	14	10	61	6,159.53	2,150.00	2,520.00
1945	6	2	367	7	14	12	74	6,277.31	1,150.00	2,700.00
1946	11	2	366	10	16	11	77	7,486.80	1,000.00	2,700.00
1947	24	16	336	8	5	12	65	6,754.17	500.00	3,000.00
1948	18	2	332	8	17	12	47	6,897.36		3,300.00
1949	9	8	337	10	17	14	64	7,348.98		3,300.00
1950	23	9	351	8	23	12	75	10,256.92	10,000.00	3,300.00
1951	21	6	353	7	21	13	78	8,457.52		3,500.00
1952	21	24	293	8	14	11	71	9,073.53	6,700.00	3,516.00
1953	18	7	351	9	17	13	82	10,671.64	4,550.00	3,500.00
1954	23	14	374	5	11	13	96	14,402.89	4,000.00	3,700.00
Lasher										
1955	24	18	349	2	14	13	125	29,206.50	3,200.00	3,700.00
1956	28	12	354	2	15	17	118	27,743.57	9,000.00	3,700.00
1957	9	15	450	5	12	17	123	21,447.09		3,900.00
1958	19	11	422	6	18	15	179	31,567.33	6,000.00	3,900.00
Buntaine										
1959	19	18	434	8	13	24	124	29,732.40	6,000.00	4,500.00
1960	23	15	404	6	11	20	124	27,060.38	1,500.00	4,500.00

APPENDIX VI

THE REV. MR. BOGGS'S "SPEECH"

(In 1885 the "Memorial of the Organization of the Church in the State of New Jersey" was celebrated at Christ Church in New Brunswick. The speech by our own former Rector, the Reverend Mr. E. B. Boggs, the Secretary of the Convention, is here reproduced from the *Journal* of the Diocesan Convention of 1885.)

I presume, Rt. Rev. Fathers, that in years I am among the oldest of the clergy present, certainly oldest of those born in New Jersey, and the Bishop of New Jersey seems to imply that it is greatly to his credit that he is a Jerseyman. But a bishop is *ex-officio* older and wiser than any presbyter, and, therefore, I will not presume in what I shall say, to attempt to teach those so much older and wiser *ex-officio* than myself. The Bishop has kindly spoken of my birthplace near this spot. When a boy I used to come out and stand near here to see the stages come down the hill with the passengers from Philadelphia — that was before the days of railroads, and I coasted down the same hill in winter. Wonderful are the changes and developments in material things that I have seen in the half century and more I can remember, and these changes and growth have been quite as striking in Church as in State. Though *ex-officio* not so old a man as my Rt. Rev. Father of New Jersey, I can *in fact* remember what he cannot — viz., every one of his predecessors in the Episcopate of this diocese. I was held at the font in the arms of the first Bishop of New Jersey; the second Bishop, Doane, laid his hands on me in ordination to the diaconate and priesthood, and the third and last Bishop of the whole State appointed me the General Missionary under himself; so that I have been brought into intimate relations with every Bishop of this State.

I well remember the first Bishop, Croes. He deserves more credit than has been given him, in laying carefully and wisely the foundations of this Church. He was a selfmade man, a soldier in the Revolution, not, perhaps, so learned or brilliant as his successors, but noted for plain common-sense; a man highly respected and loved in this community; economical from necessity, but liberal from principle and disposition; he always headed the subscription list for every worthy object. He was rector of this

parish as well as bishop of the diocese. Once a month he called up the children before the chancel, and each one was obliged to say the catechism. He always preached in black silk gloves, and had a pair ready to lend any brother who came unprovided.

A great deal has been said today of the wonderful growth of the Church during the century now closing; and statistics have been quoted showing how the Church in this State has become 'two bands.' It is all true. I have seen much of it myself; let us thank God therefor, and take courage. But there is one fact of Church growth of great importance, which figures cannot show, but which, in my opinion, is worthy of being set forth on this occasion. I mean the quiet influence of our Church in diffusing, perhaps unconsciously to themselves, Catholic Church principles among other Christian bodies. I well remember how in former years we were laughed at for keeping Christmas and Easter, and as for Good Friday, that was indeed a relic of Popery! And flowers for decorating churches were an abomination! While now there is scarcely a denomination in the land that does not imitate us in paying attention to these great Church festivals. And each of these days is commemorative of some great fact and sets forth as founded on that fact some great truth of our religion, and their observance must tend to draw all Christians together in 'unity of doctrine.' And so also the great emphasis laid by the Church on the necessity for a valid and regular ordination has had a great influence in teaching all Christians the importance of an ordination or solemn setting apart to the ministry, and I need not tell you how many have thereby been induced to examine the matter for themselves and been led to seek for an apostolic ordination. And so also the Prayer-book is teaching men the beauty of 'common worship.' This quiet work of our Church in spreading Catholic principles is a very important element in promoting Christian unity. We cannot expect to make Protestant Episcopalians of all people; I, for one, will be quite thankful if we can make them Catholic Churchmen. And when once I was asked by a Presbyterian pastor to come to his Sunday-school Christmas festival, and talk Christmas to his children, because I must know more about it than he; and, going, found a responsive service prepared and heartily rendered, with chants and hymns; and when, at another time, a Dutch Reformed minister said to me 'You don't know what a safeguard you have in requiring Episcopal orders, what a guarantee it is to you that none but one duly orthodox and ordained can

claim the right to minister in your churches' — I say when I recall these facts and others like them, I feel that the work of our Church has been far wider spread and more useful than can possibly be known by any list of churches, ordinations, and confirmations.

APPENDIX VII

Daily Fredonian, June, 6, 1887

ORDAINED DEACONS

BISHOP SCARBOROUGH CONFERS ORDERS ON CANDIDATES

Confirmations in the Episcopal Churches

On Saturday evening Bishop Scarborough confirmed thirteen persons, of whom eight were females, in the Church of St. John the Evangelist. The picturesque edifice was well filled with worshippers and spectators. The chancel, font and window recesses were bright with flowers, tastefully arranged in baskets and bouquets. Besides the Bishop, Rev. C. E. Phelps, the Rector, and Rev. Mr. Taylor of Christ Church, were present. Before administering the impressive rite, the Bishop made a short address to the congregation, in which he referred to the ordination, which was to take place on Sunday, as the first that had been held in St. John's. He reminded the candidates that they were also to be ordained into a lesser yet most important priesthood. Their work was to be among the laity. Their lives, hereafter consecrated to God, were to be led so that they would be examples to those outside the church. He complimented the Rector on the size and proficiency of the class, and congratulated him as the father of one of the candidates for ordination, saying that in the son the work of the father would be continued. The young voice would speak when the old became feeble and finally silent.

While the choir sang a beautiful and appropriate hymn, the candidates for confirmation passed from the body of the church and knelt around the chancel rail. Then while no sound could be heard in the church, the Bishop placed his hands upon the heads of the candidates repeating over each the words in the Book of [Common] Prayer:

“Defend, O Lord, this thy child with thy heavenly grace that he may continue thine forever, and daily increase in thy Holy Spirit more and more, until he come into thy everlasting kingdom. Amen.”

At the conclusion of the rite, the Bishop earnestly exhorted the confirmed to remember the vows they had taken, and that in their fidelity to God lay their only hope of eternal happiness.

On Sunday morning the church was filled to overflowing, and it was found necessary to utilize the school room and place chairs in the aisles for the accommodation of the congregation. As on the preceding evening, the air was redolent with the perfume of flowers, massed and garlanded in the chancel and windows. A choir composed of Messrs. William Hill, Max Hill and Charles Powelson, and Misses Skewis, Rastall, Van Duyn and Griggs, rendered the solemn anthems and hymns set apart by the church for the celebration of Trinity Sunday. Inside the chancel were Bishop Scarborough, Rev. C. E. Phelps, Rev. E. B. Joyce, and the candidates for ordination — Mr. Alden Welling, of Trenton, Mr. Henry H. Sleeper, of Camden, and Mr. Arthur S. Phelps, of this city. The candidates wore deacons' robes and took part in the services.

The sermon was preached by the rector of the church. It was replete with sound logic and potent argument. He alluded to the fact that never before had any one been ordained in St. John's, although many had been admitted to orders in the mother church. It is appropriate, he said, that the ordination should take place on Trinity Sunday. The order, Bishops, Priests and Deacons, has been handed down in a threefold cord that can never be broken. A minister, when silenced in this church, is not degraded to another. He is dropped entirely from the church. In this ministry of the sacred apostolic church there is a trinity, a trinity composed of the Bishop, the Priest and the Deacon. Many deacons in the early days of the church were famous for learning and piety. Athanasius was a deacon, an orator and defender of the faith. He it was who appeared before the Council of Nicaea, and by his oratory did much to forward the happy result of that famous meeting. The speaker described the functions of deacons, and reminded the candidates that politics, science and literature are not proper themes for pulpit discourses, and sensational preaching should be above all things avoided. Preach the Gospel, and it alone. God is

the Alpha and Omega, the beginning and the ending, of our faith, sufficient for all you are taking upon you, a work made sacred by the Son of God Himself. Humility is the great grace of your office. Be humble; be obedient to them that are over you, and above all to the Great Head of the Church.

At the close of the sermon the candidates were presented to the Bishop, who, after inquiry as to their fitness and ability, laid his hands upon the heads of each, and repeated the words of the ritual:

“Take thou authority to execute the office of a deacon in the Church of God committed unto thee: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

When each of the candidates had been given a Bible the Bishop continued:

“Take thou authority to read the Gospel in the Church of God, and to preach the same if thou be licensed thereto by the Bishop himself.”

The Epistle for the day was read by Mr. Sleeper, and the newly ordained deacons partook of the Sacrament with the Bishop, at the close of the service.

In the evening the Bishop administered the ordinance of confirmation to seventeen persons in Christ Church.

APPENDIX VIII

The Sunday Times, New Brunswick, N. J., Sunday, October 7, 1951

ST. JOHN THE EVANGELIST CHURCH WINS RECOGNITION FOR ITS BEAUTY

A photograph of the interior of the Church of St. John the Evangelist will appear on the jacket of “Good Housekeeping in the Church,” soon to be published by Morehouse-Gorham.

The work, written by Katharine M. McClinton and Isabel Wright Squier, provides complete instructions for the preparation and care of ecclesiastical furnishings. To illustrate their book, the authors and publishers have chosen St. John’s as a small church widely recognized for its beauty and its distinctive appointments.

With its low square tower, its architectural outline and its ivy covered walls, the Church of St. John the Evangelist is remi-

niscent of a rural English parish church. This effect is apparent also in the yew and other evergreen plantings in the churchyard. Moreover, the structure and furnishings of the interior reveal both Norman and early Gothic influence prominent in English religious buildings.

ENGLISH GOTHIC SHOWN

Evidence of the English Gothic may be recognized in the photograph of the altar, which was largely patterned after one designed by Herbert Read for the Chapel of St. George in the Cathedral Church of St. Peter, in Exeter, Devonshire. The altar is made of combed-grain white oak and is ornamented with figures of angels and with sheaves of wheat and grapes, as symbols of the eucharist elements.

The principal interest in the reredos is a central niche, illuminated in blue and gold and containing a figure of the Savior, who is depicted as drawing the faithful to Him. The figure was designed and carved by Thorsten Sigstedt, who is best known for his work in the Swedenborgian cathedral in Bryn Athyn, Pa. Above the niche is a canopy decorated with pierced basket carving and ornate finials. And on either side of the niche are shallow recessed panels which rise into minor canopies of unusual triangular form, ornamented with conventionalized floral designs and finials.

Oscar Lenski, church architect, revealed further Norman and Gothic influences in his designs for the organ screen, the rood screen, and the pulpit in St. John's. The simple, solid structure of the pulpit and the dog-tooth pattern of the moulding with which it is decorated are characteristic of Norman architecture. Gothic features of the rood screen are evident in the segmental middle arch, the slender colonnettes, the combination of grapevine, ribbon, and rope carvings, and the figures of angels. The wainscoting, however, shows rather modern patterns in its piercings. This modern note may be recognized also in the simple lines of the gold rood, or cross, which rises above the central arch of the screen.

FIXTURES HAND-WROUGHT

The sanctuary lamp and the lighting fixtures in the nave and chapel add to the British effect in St. John's. The hand-wrought iron fixtures, made by the Ironcraftsmen of Philadelphia, bear

designs of the rose, thistle, and shamrock, the national symbols of England, Scotland and Ireland.

The Church of St. John the Evangelist is especially noted for its beautiful windows, which are the subject of an article soon to appear in "Stained Glass," the official quarterly of the Stained Glass Association of America. The sanctuary lancets depicting the Blessed Virgin Mary, St. Joseph the Carpenter and St. John the Evangelist are of exceptional beauty. The work of Valentine F. d'Ogries of New Hope, Pa., they are based on 12th Century designs. Throughout the nave, a series of 12 windows, also made by Mr. d'Ogries, represent events in the life of Christ, from the Annunciation and Nativity, through the childhood and ministry, to the Crucifixion, Resurrection, and Ascension. In these lancets, made principally of slabs of Norman glass, the figures show the elongated slender lines characteristic of 15th century art. In the ventilators, or lower sections of these windows, appear the emblems of the Apostles.

HAS ENGLISH GLASS

An excellent example of English glass may be found in the large west window. This window, which represents the scene of Christ blessing the little children, was executed in the 19th Century in the London studio of Cox, Son and Buckley. To the left and right of this window are small lancets of brilliant blue glass, richly decorated with patina, against which appear various animal and bird symbols of Christ.

In the south transept, a parclose screen leads from the nave of the church to the small chapel. This oak screen is marked by the delicacy and beauty of 15th Century Gothic woodcarving. Its double coved cresting is decorated with foliated designs and with symbols of childhood and of the Persons of the Trinity; its wainscoting shows the popular linenfold pattern.

The diocesan architect, Samuel Mountford of Trenton, drew the plans for the chapel altar, with its cross and candlesticks, the communion rails, and the triptych. The Norman table-type altar is made of limestone. The twists of the table legs are repeated in the shafts of the candleholders. Above the altar hangs the triptych, the most recent gift to St. John's. Painted in 15th Century Sieneese style by Mr. d'Ogries, the central panel depicts the Blessed Virgin as Queen holding the Infant Christ; halos of gold stars encircle their heads. The figures painted in brilliant colors stand out

against a gold background and stylized lemon trees. The triptych doors are scarlet overlaid with gold vines and escutcheons that are decorated with gold fleur-de-lys on fields of azure blue.

The parishioners at the Church of St. John the Evangelist find a reasonable degree of pleasure and satisfaction in the beauty of their church. Knowing that the mere appearance of their surroundings is not of primary importance, they nevertheless realize that an attractive and a well-maintained edifice is essential to religious worship.

They recognize also they have the responsibility of continuing to see that their church is adequately cared for and that its physical plant is sound.

During this year, in which they are observing the 90th anniversary of the founding of their parish, they are endeavoring to carry out this responsibility. They are installing a new heating and air-conditioning unit and an improved and modern electrical system. They also are waterproofing the church tower so that rain and snow will not damage the walls and plaster. Later this year, they will redecorate the church nave and the chapel. These improvements, they feel assured, will do much to enhance the safety, comfort and beauty of the house of God and will help to make the Church of St. John the Evangelist widely known as a parish in which "Good Housekeeping" is practiced.



St. John's as It Appears Today.



Breaking of Ground for the Church School Building, April 30, 1961.
Front row, reading from left to right: William D'Onofrio, Rudolf Kirk, Frank Maltese, Loyal T. Ives, The Rector, Walter K. Wood
(Rule Construction Co., general contractor), William W. Seidel (architect).

NOTES

1. The New Brunswick [Weekly] **Fredonian**, Nov. 29, 1860 [p. 1] reports that Bishop Odenheimer had recently fallen and broken his knee cap.
2. *Ibid.*, Dec. 6, 1860, [p. 1]
3. **Journal of the Proceedings of the Annual Conventions of the Protestant Episcopal Church in the Diocese of New Jersey**, (1861) p. 68; (1867) p. 94. See also, **New Brunswick [Weekly] Fredonian**, December 6, 1860, [p. 1].
4. See **Christ Church Minutes**, pp. 278-279.
5. *Ibid.*, p. 299.
6. Mr. Boggs was invited to occupy the pulpit as guest preacher on May 13, 1866. **New Brunswick Times**, May 10, 1866.
7. The need for parsonages throughout the Diocese was recognized at this time by Bishop Odenheimer, who, in his Episcopal Address of 1867, urged upon the laity the "Absolute Necessity of Parsonages." He wrote: "I am inclined to think that the ordinary plans of providing for Parish buildings should be reversed, and instead of beginning with a Church edifice and ending with a Parsonage, to begin with a Parsonage; then erect a School-House and end with a proper Church building. It is a distressing sight to see a fine Church edifice with no other provision for the spiritual working of the Parish, so that the Rector is compelled to wander about seeking a home, and sometimes to take lodgings at a hotel or a village tavern. The whole system of clerical support, with few exceptions, is wrong. The idea as to what a Clergyman needs is unworthy; the standard of support is low; and the practical appreciation of the personal discomfort, depression of spirits and consequent loss of working power from inadequate pecuniary support, is feeble. I am the advocate for economy; but addressing, as I do, a body of refined Christian gentlemen, I am sure that you will agree with me, that economy does not include meanness and the depredation of all that is manly and womanly in the Pastor's household." **Journal**, 1867, p. 148.
8. **Daily Fredonian**, August 27, 1869, [p. 3].
9. **Journal**, 1873, p. 155.
10. *Ibid.*, 1877, p. 58.
11. *Ibid.*, 1900, pp. 192-193.
12. **Daily Fredonian**, September 19, 1885, [p. 4].
13. **Journal**, 1885, p. 89.
14. *Ibid.*, 1886, p. 152. See also **Daily Home News**, May 29, 1886.
15. Episcopal Address, **Journal**, 1890, p. 169.
16. **New Brunswick Daily Times**, March 28, [p. 3], and April 4, 1887 [p. 3].
17. **Journal**, 1897, p. 106.
18. *Ibid.*, 1898, p. 103.
19. *Ibid.*, 1899, p. 105.
20. *Ibid.*, 1900, p. 197.
21. February 9, 1934.
22. According to John Mervin Pettit, "In 1921, St. Alban's Mission for Negroes was begun in St. John's, afterward using a room in Reckett's factory, on George's Road, through the kindness of Mr. W. G. Bearman. Under the leadership of the Rev. Mr. Williams, a negro priest, they purchased and paid for a lot at Lee and Delavan Streets. In 1927 they erected a small building with the assistance of the Diocese, Mr. Williams left at that time and they have since been ministered to by a colored missionary from Trenton. Their property will soon be paid for, and they will then build a rectory, and they hope to then again have their own minister." Paper read to the New Brunswick Clergy Club by the Rev. J. Mervin Pettit, October 20, 1930, pp. 16-17. New Jersey Room, Rutgers University Library.

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Minutes of Church Council — 1915-1923

Treasurers' Books (3)

Parish Registers — 1861 to present

Registers of Church Services — 1936 to present

Old Parochial Reports — 1928 to 1944

(1935 and 1936 missing)

Photostat of Incorporation Document

b. In the office of the Rector of Christ Church:

Minute Books of the Vestry.

III. Miscellaneous Material in Office of the Rector of St. John's:

Church Memory Book — 1923-1932

75th Anniversary Name Book — 1935

Filing box of Memorial Gifts to the Church

Box of photographic material

Loose-leaf folder containing photostatic copies of various newspapers articles and other sources. Compiled by Clara M. Kirk in connection with the writing of a history of the Parish.

IV. New Jersey Room (Rutgers University Library)

St. John the Evangelist File

Christ Church File

